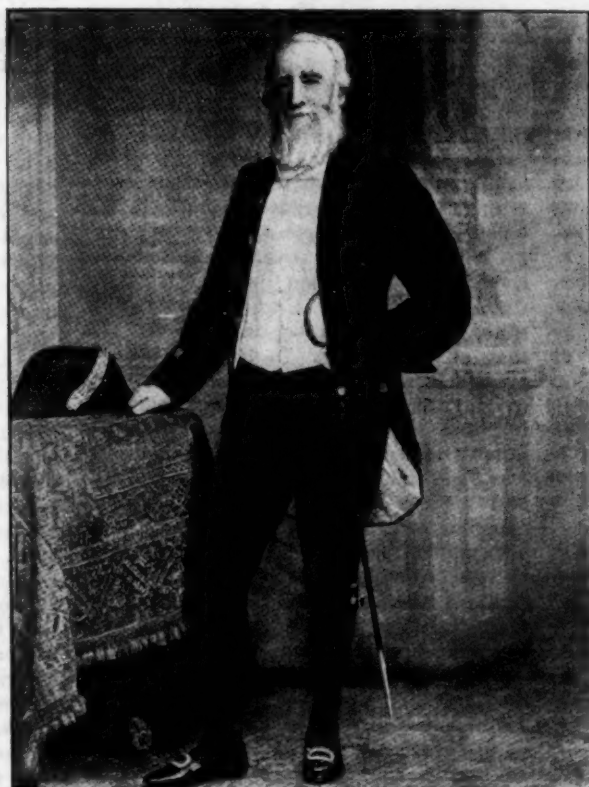




# Zion's Herald

WEDNESDAY, NOVEMBER 29, 1905



FOUNDER OF Y. M. C. A. IN COURT DRESS

Costume George Williams wore when knighted  
by Queen Victoria at semi-centennial of  
Y. M. C. A. in London, 1894

## The Field Secretary's Corner

THE week from Nov. 8-15 I was in attendance upon the General Missionary Committee in Brooklyn. In order, however, to fill certain engagements made previously, I was obliged to leave Brooklyn Saturday afternoon, and make a flying trip back into Connecticut. I traveled 300 miles, spoke four times on Sunday, and, in order to be back at the opening of the session of the Committee on Monday morning, spent the greater part of Sunday night in travel, by trolley and train, and was on hand when the Committee was called to order. Then, in order to get my report of the proceedings to the office on time, I worked until 2 o'clock Tuesday morning. The Committee closed its session Tuesday evening, and I immediately hastened back to Connecticut for my canvass at the two churches where I preached on Sunday. I returned by the Hartford steamer in order that I might get a good night's rest before beginning my work. The scene as we left the pier and pushed out under the great Brooklyn Bridge, beggars description. The bridge rose high above us, festooned in light, with a continuous string of electric cars, reaching from pier to pier and beyond, until they were lost in the forest of buildings on the other side. The graceful yet massive outlines of the structure were distinctly defined in fire; the continuous rumbling of cars, teams, and pedestrians came down to us like the growl of some great monster disturbed in his lair, but now quietly subsiding. Pushing out into the river, we soon catch a glimpse of New York's famous sky line, with its towering heights of brick and steel outlined in fire against the blackness of the night. Tier on tier they rise, story on story, with their multitudinous sparkling lights, every story, every window, aglow, telling of the myriads of workers still toiling and struggling, but soon to be emptied into the streets below to hurry to their homes. It was like a fairy-land transformation scene, and one expected every moment to see the outlines change and the scene shift, and the night turned into day.

Morning finds me in Hartford, and I speedily make my way to Thompsonville, where my labors begin.

I went to Thompsonville in response to an invitation from Rev. James Coote, D. D., whose beautiful poem, "Cathedral Windows," recently appeared, with an excellent likeness of the author, in a recent number of the HERALD. Dr. Coote was formerly a member of the New York East Conference, and at one time a presiding elder; he has also had several of the leading charges in the New England Southern Conference, and has already won a place in the affections of his people and a high rank among the preachers in this section.

Methodism had an early beginning in this vicinity. From the records I glean the following interesting history: At the Conference held in New York in 1789, Jesse Lee, who had long desired to go as a missionary to New England, was stationed in Connecticut, on what was then called the Stamford Circuit. "In the name of God," so says his biography, he set forward, and on the 11th of June arrived in this State, and on the 17th of June, 1789, preached his first sermon in New England at Norwalk. He traveled through portions of Connecticut, Rhode Island, Massachusetts, New Hampshire and Vermont, preaching the gospel of the kingdom, and in the fall of 1790, on his way from Boston to attend the Conference at New York, passed through

Connecticut, preaching at Enfield (of which Thompsonville was originally a part), Hartford and Middlefield. This is the first mention of Methodist preaching in this town, and from this record it appears, therefore, that Methodism found an introduction here some seventy five years ago, and our doctrines were preached in this vicinity by such men as the Apostle Lee and his heroic coadjutors. It was about this time that the Hartford Circuit was formed, which included Hartford, Enfield, Wilbraham, Tolland, Windsor, Suffield, and several other towns. The preacher first sent to the circuit was Nathaniel B. Mills, with Jesse Lee as presiding elder, on a district that comprised nearly the whole of New England, so that the field agent of ZION'S HERALD, having the whole of New England, is indeed "in the footsteps of the fathers" in this sense.

In 1791 Lee preached here again, and he found a prosperous society. In August, 1797, Bishop Asbury preached here for the first and only time, as he was on his way to the Conference at Wilbraham. At the conclusion of this Conference, the preachers were so fired with zeal, and so anxious to get to their new appointments, that they did not even wait for their meals, but, mounting their horses, set off at once. A number of them, with Asbury in their midst, came this way, and Lee's soul being yet on fire with the work at Wilbraham, though he had taken neither dinner nor supper save a crust of bread which he had eaten on horseback as he rode along, went with Roberts to the meeting-house in Enfield, where the people were waiting, and preached with great uncton. This society lived a few years, then died, and a Baptist Church grew out of it, which also died, in time, and the work became merged with that at the Centre. In 1829 a class was formed at what was known as the "Head of the Falls." With but occasional preaching and lack of encouragement, it also languished and died. In 1836 another class was formed, and in 1839 John Howson, who had been a local preacher in England, came here to live. Soon he cast his lot with the Methodists, and added materially to their strength. He soon began to preach in the Bell schoolhouse; next year he entered the New England Conference as a traveling preacher, and was appointed to Enfield, and Thompsonville became one of his regular preaching places. In 1841 Thompsonville was made a regular appointment known as Enfield West, and John Howson was put in charge. Under his labors a church was built, and Methodism was firmly established. He is, therefore, looked upon as the father of Methodism in this place. In 1884 a fine new church was erected during the pastorate of Rev. J. Oldham, who, after his appointment in 1883, had energetically applied himself to the work of raising funds for that purpose. "Father" Howson, as he was then called, gave \$1,000 toward it, and on April 19, 1884, laid the corner stone. Thus he who laid the foundation of Methodism in Thompsonville more than forty years before, now laid the corner-stone of the new church. Father Howson died soon after, universally beloved as a "leader in Israel" and a man of God. A fine parsonage, built during the pastorate of Rev. C. A. Stenhouse, gives this church a splendid property.

An address to the Sunday-school, and one to the Epworth League at Warehouse Point, was sandwiched in, and at 7 o'clock I stood before a good-sized congregation in

the pretty little church at this latter point. Here I find Rev. W. H. Dunnack, a former brother in the East Maine Conference, who, with myself and ten others, was ordained the same day by the sainted Bishop Ninde at East Machias. He gave me cordial welcome to both pulpit and parsonage, and hearty co operation in my canvass.

The name Warehouse Point does not appear until 1636, when Springfield was settled, and Mr. William Pyncheon, of Springfield, undertook to send his supplies from Boston by water; but he found no vessels could pass the falls in the river, and he was obliged to provide land carriage fourteen miles to Springfield. Therefore he erected a warehouse on the point on the river bank about fifty rods below the present bridge. It consequently gave to the place the name by which it has ever since been known — Warehouse Point. In the year 1814 Mr. Ephraim Randall and his wife moved from Providence to this place. They must have had many trials of faith during the eight long years that intervened previous to the preaching of the first Methodist sermon near their place of residence. In 1822 Mrs. Randall received a communication from Providence stating that one of her friends had married a Methodist minister, whose name was Field, and that he was stationed in Springfield. With a glad heart she commenced corresponding with her friend, which resulted in a visit of the itinerant and his family to her home. In true Methodist preacher fashion he improved his first visit by preaching in King Street schoolhouse. After returning home from the meeting Major Joel Holkins called at Mr. Randall's and requested the minister to make an appointment to preach in the village of Warehouse Point. He soon came to the place and opened his commission in the name of the Lord. His meetings were in what is now the Episcopal Church, which was then unoccupied. After a few months they procured a hall on Water St. While occupying the hall Major Holkins resolved to build a church for the society. But some of his friends prevailed upon him to desist, and soon the use of the church was secured to him and his associates for Methodist preaching every alternate Sabbath. Without further molestation they continued to meet according to the arrangement until July or August, 1831. At that time they were informed they could not occupy the house, and the persecuted, struggling brethren resorted to the schoolhouse, which they occupied for about two years, until they were finally ordered out by the hostile element. In the autumn of 1832 the brethren resolved to make an effort to erect a house in which they could worship without prohibition according to the dictates of their own conscience. In this they were successful, and the next year the work of their hands was dedicated to the service of the Lord.

Out of all troubles and difficulties Methodism finally won its way, and the result today, after years of struggle, is that the church, born under such stress and opposition, occupies a beautiful modern edifice, with up-to-date appointments, pipe organ, Sunday-school room, parlors, etc., on the main street of the town. A wide-spreading lawn makes a fine setting for church and comfortable parsonage next door, where is installed my old friend, Rev. W. H. Dunnack, with his wife and three children. I greatly enjoyed my brief visit with them, and secured a good list for the HERALD. Mr. Dunnack is a staunch friend of the HERALD, and always makes a large increase in his lists wherever he goes.

F. H. MORGAN.

36 Bromfield St., Boston.



# Zion's Herald

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### Sea-Level Canal Favored

A session of the Board of Consulting Engineers of the Isthmian Canal Commission, held recently in Washington, D. C., a large majority of the members voted in favor of a sea-level canal. The minority, however, made a strong contest for the lock system, and may yet carry their point with the Commission itself. The decision of the advisory board realizes the wishes of the President, and sets its approval on the first definite engineering plans made for the American scheme, and submitted to the Commission last February by its engineering committee. The committee recommends for adoption by the Commission a sea-level canal with a bottom width of 150 feet, and a minimum depth of water of 35 feet, with twin tidal locks at Miraflores, whose usable dimensions should be 1,000 feet long and 100 feet wide, at a total estimated cost of \$230,500,000. It is estimated that a sea-level canal could be completed within ten to twelve years from the present time. The committee thinks that the practicability of controlling the floods of the Chagres by so simple and economical a method as the Gamboa Lake and its outflow channels, and the reduced cost of excavation as actually demonstrated by the work of the Commission in the Culebra cut, make the construction of a sea-level canal far more available than has heretofore appeared possible. A sea-level canal, it is pointed out, would afford a waterway with no restriction to navigation, which could be easily enlarged to accommodate an increased traffic, whereas a lock canal would constitute in reality a permanent restriction to the volume of traffic and size of ships that use it.

### Memorial to Mr. Gladstone Unveiled

THE monument which forms the share allotted to London of the National Memorial to Mr. Gladstone was unveiled recently by John Morley, the ceremony being witnessed by a very large assembly of invited guests and of the general public. The monument consists of a colossal bronze statue of Mr. Gladstone, and has

been erected on a site provided for it by the London County Council near the western end of St. Clement Danes Church, at the eastern junction of the new thoroughfare of Aldwych with the Strand. The statue occupies a commanding position in one of the most important centres of the life and business of the capital. Lord Peel, who presided over an assemblage of some 600 invited guests in a pavilion erected close to the monument, referred in an interesting manner to his experience of thirty years in the House of Commons with Mr. Gladstone. John Morley, in a discriminating speech, after referring to the criticism of Mr. Gladstone to the effect that he was a "rhetorician," declared that the merchants and bankers of London would have found in Gladstone a match and a master for exactitude in account, for unswerving, unfailing, unremitting labor, for precision in computation and calculation, and for a vigilant survey of markets and of prices. The world will agree with Mr. Morley that Mr. Gladstone's was an extraordinary case of the combination in one individual of the magic and glory of the orator with the passion and power of the man of action.

### Telephones as Obliterators of Space

THE Commercial Club of Boston listened last Thursday to a story of magic from the fairyland of science, told by Frederick P. Fish, president of the American Telephone and Telegraph Company, who described the processes by which the "great giant of space" is slain and the earth converted into a whispering gallery for the benefit of human beings. The telephone business, as Mr. Fish pointed out, has grown with enormous rapidity, and never was its increase so manifest as it is today. The total miles of exchange wire in the country in the Bell system are 4,250,000, of which nearly one-half is underground. The total number of subscribers is 2,200,000; the total mileage of pole lines is 144,000; and the total miles of wire on those lines is 1,290,000. The telephone employees number nearly 75,000. The average number of daily communications is 350,000, and the average number of exchange communications is 13,000,000. That the telephone has become, in the opinion of multitudes, a necessity not only for business, but also for social life, is shown by the fact that the subscribers have increased from Jan. 1, 1900, to Jan. 1, 1906, from 489,250 to 2,200,000. The ordinary run of the connections made on the Boston exchange, from which 9,600 lines go out, is made in two to five seconds. This celerity of service is effected by having the work as automatic as possible. The company is now working on

the problem of so organizing the series of wires that connect the subscribers throughout a range of territory that is almost as extensive as the United States as to make it possible to connect any one of those subscribers with each and all the others, up to the limit of the present or future powers of the telephone to convey messages.

### Laundry Control in France

A NEW application of paternalism in France has recently been made in the placing of laundries under Government control. A decree issued by President Loubet directs that soiled linen shall not be taken to the laundry unless packed in close sacks or other suitable containers. Before being sorted the contents of the container and the container itself are to be disinfected by one of several prescribed methods, or by boiling in an alkaline solution. The least that should be done is to sprinkle the clothes with water to lay the dust, and to wash the container in lye. It is recommended that overalls exclusively used for this work of disinfection be provided for the workers. These garments should be frequently washed, and kept in good order in a place apart from the wash-house and from the rooms devoted to the reception of clean linen. The manipulating of soiled linen which has not been disinfected or washed in lye in rooms devoted to ironing or to the reception of clean clothes, is forbidden. Dirty water is to be conveyed directly from the building by a covered drain. Overseers of laundries are enjoined to draw up rules for the guidance of the work-people in matters relating to the care of overalls, enforcing the need of cleanliness at each stage of the work of washing, and forbidding the consumption of liquid or solid food in the laundry.

### Trades Unionism in France

TRADES unions in France, which were first authorized by law in 1884, and are known as *Syndicats Professionnels*, have had a very rapid growth. Under the law of 1884 associations are permitted of more than twenty persons exercising the same trade or calling, to be formed for the purpose of promoting or defending their economic, industrial, commercial or agricultural interests. Such associations are authorized to acquire property and to institute special funds for mutual help, superannuation, and other benefits, the only condition of their legal establishment being publicity. The *syndicats* have a wider meaning than is attached to the term "trade union" in England, for they include unions of employers as well as of work-people, and also mixed associations of both. In fifteen years the unions have

increased nearly fourfold, while the membership has increased from 481,433 to 1,719,196. On Jan. 1 of this year the employers' unions included 252,036 members, the work-people's unions 781,844, the mixed unions 25,863, and the agricultural unions 659,953. These institutions cover all sorts of objects of an industrial and commercial character, including friendly and other provident societies.

#### Federation of Labor Convention

THE American Federation of Labor, which met last week in Pittsburg, Pa., adopted a resolution calling for a further check against "assisted" immigration, but, after a spirited debate, rejected the proposition for an educational test which a committee had reported. It was expected that much time would be given to the discussion of socialism, but a point of order was made and sustained by the chair that the constitution of the Federation does not allow party political discussion, which speedily ended the debate in the convention. The principle of direct legislation was endorsed, and central and State bodies were asked to push for its success. Measures against sweatshops, and looking to the questioning of candidates for legislative offices, to woman suffrage, and to the support of the public schools, were endorsed. Samuel Gompers was reelected president of the Federation by practically a unanimous vote.

#### Trees Fighting One Another

THAT nature is at perpetual war with itself is a fact which is generally known to students of its processes. Animal preys on animal, one form of life subsists on another, and man too often goes to war with his fellows. It is not so generally known that trees fight one another. In a paper read before the Boston Scientific Society at its last meeting by Arthur A. Shurtleff on "The Improvement of the Forests of the Metropolitan Park System" — a lecture illustrated throughout with artistic chalk pictures — it was pointed out that while a humane person could do no better deed than stopping a war between individuals, a great outcry will be raised if a single tree is cut down. It is one of the duties of the forester, Mr. Shurtleff holds, to stop the fights between trees, which represent conflicts between ephemeral trees and permanent ones, and which, if continued, can have no other result than serious injury to the permanent trees, while the ephemeral growths will be lost by natural processes within a few years, even if they survive the struggle with the longer-lived varieties. Of the seedlings which spring up in the forest probably over eighty per cent. die at an early age, but nevertheless they leave their mark on the more permanent trees. The birches make war on the slow-growing oaks, thus disfiguring trees that might be a joy to lovers of the woods for a century or two. Dead trees with their insect pests threaten and destroy the living trees, while "wolf trees" by their mass and shade destroy the seedlings, only to perish themselves after a time. The competent forester, therefore, by cutting down certain upstart trees, helps to

preserve nobler varieties for the enjoyment of posterity.

#### Exploration of the Andes

ADVICES received from Baron Erland Nordenskjöld give some interesting details of his eighteen months' expedition to the Andes, which was undertaken for the purpose of penetrating the northern forests of Bolivia and studying the Indian tribes along the various tributaries of the Amazon in practically unknown districts. Baron Nordenskjöld visited in all three tribes — the Yampacac, Guarayos and Atsapuacas — who, until a couple of years ago, lived in the pure "stone age." The last two mentioned still retain in the main their original customs. No white man had ever previously visited the Atsapuacas, but they were in the possession of tools which they had obtained from the palefaces through other tribes. The explorers were very well received by the savages, who are nomads, and whose principal pursuits are pastoral. Of the smaller savage tribes that live in the primeval forests at the base of the Andes it was found that where they had been humanely treated by the whites they were very peaceable. The so-called Christian civilized Indians — the Quichuas and Aymaras — living round Lake Titicaca and in the fells of the Andes, are a very interesting study for the ethnologist, as they have retained many customs unaltered, or but slightly modified, since the time of the Incas. The Indians often seek to worship Christ by dances, in which the sun is used as a symbol for Christ, and otherwise mix up the symbols of their old religion with the Christian faith.

#### 50,000 "Mutualists" Lunch Together

IN the *Galerie des Machines*, in Paris, said to be the largest covered hall in the world, 50,000 "Mutualists" lunched together the other day, enjoying half a dozen courses, and receiving an attention from the waiters equal to that bestowed on the smallest party in a smart restaurant, at the cost of about 75 cents for each "delegate." The meal was perhaps the most curious repast anywhere partaken of in the world. There were over nine miles of tables and about as many miles of benches. Waiters to the number of 3,500 attended on the hungry, who ate off 105,000 plates, and used 70,000 forks and 50,000 knives, and drank out of 125,000 tumblers. Some 1,300 tons of food and drink were brought in 3,500 vans. M. Loubet presided over a preliminary gathering held in the Trocadéro, and made a short speech, in which he dwelt on the usefulness of provident societies. The President of the Republic was vociferously cheered, and a statuette symbolizing "mutual aid" was presented to him. One of the dishes on the menu was "Sirloin à la Roosevelt." The floor of the *Galerie des Machines*, on which mimic battles of cavalry and infantry have often been held with ease, and where motor races at fearful speeds have been contested, presented a remarkable appearance, covered as it was with white tables at which was seated a small army of men clad in best black Sunday

suits, eagerly feeding. Unfortunately the average Parisian has not yet learned that he can dispense with liquors, and the amount of strong drink consumed on the occasion referred to was appalling.

#### Balfour Ministry Near Its End

ALL signs seem to point to the early retirement of Premier Balfour, and the holding of general elections soon after the beginning of the new year. Rumors regarding the resignation of the cabinet have been thick for three months past. Conservative and Liberal Unionist papers are in favor of the cabinet's resignation, which would place the Liberals on the defensive, in case Sir Henry Campbell-Bannerman consents to form a Ministry. It is quite probable, however, that the resignation would mean a dissolution of Parliament, as Sir Henry would very likely, if requested to form a Ministry, decline to do so until the verdict of the people became known. The Liberal papers profess to believe that while Mr. Balfour may attempt this "tactical move," it will fail on every side, and that, therefore, the dissolution of Parliament and the reinstitution of the Liberal party in power is a foregone conclusion. The breach between the two factions of the Unionists over the fiscal question is considered unmendable, and Mr. Balfour, who has given the impression of a man tired for the past ten years, is evidently weary of the whole Parliamentary business, and ready for a change, even if it involves for him personally a political vacation for a period.

#### Allied Fleet Sails

THE international fleet assembled at the Piræus for the purpose of making a naval demonstration against Turkey, in support of the demands of the Powers for the financial control of Macedonia, sailed at noon last Saturday under sealed orders. British and French torpedo boats were left behind to keep up communication with the fleet. The vast majority of the population of Constantinople is not aware that a Macedonian control question exists, and there appears to be no prospect at present, at least, of an anti-Christian uprising. The Sultan has maintained an obstinate attitude, but will probably yield in the end to force, thus justifying himself in the eyes of his subjects, who would not tolerate a premature compliance with the demands of the Powers. The aim of the combined fleet, in which Germany is not represented, is probably to seize the custom houses at Mitylene and Tenedos. To maintain an effective blockade of the Dardanelles, in the absence of German co-operation, might be difficult. If the naval demonstration fails, the Powers may give Austria a mandate to take the necessary military steps to secure the proposed reforms in Macedonia.

#### Political Progress in Russia

M. WITTE is making slow but apparently real progress toward inaugurating constitutionalism in Russia. His immediate task is to find a common ground between the reactionists and the malcontents. The Witte Cabinet appears to be fairly well satisfied with the definition by the Zemstvo Congress of its atti-



tude toward the Government, believing that it will produce a good impression on the conservative sentiment throughout the country. Count Witte has been assured that he can rely on the support of the Zemstvo municipalities so long as he follows the path mapped out in the imperial manifesto. The Zemstvo Congress did indeed declare in favor of direct universal suffrage, but a division of sentiment on this point among the Zemstvo delegates has since become apparent, which may encourage the Government to defer taking that step until the National Assembly meets. It is becoming very plain, however, that the price which M. Witte must ultimately pay for the support of the Zemstvos is the granting of a direct suffrage and a constitution. The Zemstvo program calls for the abolition of martial law, of the state of siege, of special laws as to naturalization, and of other oppressive methods or measures. Russian employers, who are organizing to resist strikes, say that the laborers must look to the National Assembly for relief. Peasant disorders are reported as occurring in various parts of Russia.

— One of the worst railroad accidents that has happened in New England in many years occurred Sunday evening at about 8 o'clock near Lincoln, on the Fitchburg road, the Montreal express crashing into a local train, killing 18, and more or less seriously injuring nearly 40.

## IMPRESSIONS OF THE INTER-CHURCH CONFERENCE

REV. J. WESLEY JOHNSTON, D. D.

IN view of the many notable gatherings which during the years have been held in New York, such as the Methodist General Conference, the Presbyterian General Assembly, the Episcopal Church Convention, and the Ecumenical Mission Conference, it may seem extravagant to speak of the Inter Church Conference on Federation as the most remarkable meeting ever held in this city; yet such undoubtedly is the case. And those who have attended this Conference, giving close attention to its proceedings, listening carefully to the papers read and the addresses delivered, realizing, also, something of its scope and value, are prepared to affirm that in several respects it has been the most remarkable meeting in the history of Christendom.

True, it lacked almost everything of the pomp and splendor which characterized the immortal gathering at Worms when Luther confronted an emperor throned in state, surrounded by dukes and princes, and when the highest prelates of the Romish Church in their robes of office, crowded the great council chamber. Nor was it such an assemblage as that which convened at Nicea in response to the edict of Constantine, when nearly two thousand bishops, either in person or by delegate, were represented.

Yet in point of significance, impressiveness, moral value, and spiritual result, this Conference has probably not had an equal since the first church council held in Jerusalem soon after St. Paul's return to that city. And this for several reasons. For instance, the

### Number Participating as Delegates

and representatives. Nearly eight hundred picked men, the choice of electing or appointing bodies, representing thirty different denominations, and not far from twenty millions of Protestants, composed

the actual and active membership of the Conference. Every section of the country, every evangelical denomination in the broad reach of what is known as the "Holy Catholic Church," had its chosen representative, and was given place on the program. Here we notice a vast difference between this Conference and that of the conclave at Worms, for only Romanists assembled there, that they might overthrow and condemn the Saxon monk who had dared to protest against the errors of the papal faith. And the Nicene Council was, even in its widest sense, merely a gathering of one church, and its purpose was possibly less religious than political, for Constantine's dream of spiritual supremacy always involved the idea of his own regnancy. But in the case of the Inter Church Conference, men of different creeds, of essentially different ideas regarding doctrinal standards and biblical interpretation, of utterly variant views concerning church government, in fact, widely apart in many ways, met and established a basis of union so broad and so brotherly, that for the entire meeting — continuing for a full week with three sessions daily — the most perfect unity prevailed. Such a thing would not have been possible twenty years ago. It is, therefore, a most significant sign of the times. With wondrous emphasis it suggests the coming of a new day to the church of Christ in the world.

And the themes chosen for discussion were as broad and generous as the membership of the Conference. Almost every phase of social life, political life, commercial life; the vital questions of the church and the nation; problems relating to immigration, city evangelization, new methods of church work; foreign missions, home missions; temperance, divorce, schools — practically all of the really important subjects with which the church is concerned were presented by men eminently capable for such services. That there should have been practical unanimity on such widely divergent topics is simply amazing; and that a basis of general agreement should have been so easily reached is a cause both of wonder and of gratitude. For just as in the olden time good men differed regarding slavery, and churches were divided in consequence, so there is much variety of opinion relative to many of the vital questions of the present day; yet at this Conference so richly diffused was the spirit of Christian unity, and so willing were men to be guided by that spirit, that everything non essential was surrendered without a moment's hesitation, the one dominant thought being harmony for the sake of victory, and victory only in the spirit of Christ.

Another thing which made this Conference so remarkable was the

### High Quality of Papers and Addresses.

For range of thought, vigor of statement, power and beauty of expression, the papers presented were worthy of both the theme and the occasion; and the addresses, though some of them were impromptu, were of equal dignity and strength. There was a delightful absence of the tawdry and the sensational. No one attempted "playing to the galleries." The speakers felt the importance and the seriousness of their subjects. At times there was a little pleasantry, some happy allusion, a bright turn of speech, which for the moment relieved the tenseness of the strain; but from first to last it was evident that the delegates realized the real purpose of the Conference, and bent their entire energies in that one direction. While there was nothing restraining in the administration, no attempt to limit debate or interfere with the most generous discussion, yet at no time did the proceedings lose any of their

impressiveness, or fall below the high standard of such a gathering. It is a cause for gratitude that the papers and addresses are to be issued in a volume now in the hands of the printer. Such a book will be of priceless value. The best thoughts of the best minds in the Protestantism of the United States on subjects of the most pressing importance to both the church and the nation, will stimulate thousands upon thousands of those unable to attend the Conference, and secure results of transcendent worth. Indeed, it is not too much to expect that the Conference itself, though so wonderful and impressive, was but as "an handful of corn in the earth upon the top of the mountains," from which in due time a harvest shall be gathered of such abundance as to fill the churches with thanksgiving.

But more remarkable than all else was the

### Spiritual Power of the Conference.

This was evident at each meeting; and it increased from day to day. Nor did anything weaken that power, no matter what theme was under discussion. Just as the tide drawn by mysterious but all-powerful forces from the sky rises with a strength which nothing can resist, covering rocks, headlands, sand-bars, causing grounded vessels to float, and submerging the beach in the depths of the shining sea, so rose the spiritual energies of this Conference, and at times the emotion was so strong that nothing but a mighty burst of song, or a fervent prayer from some overcharged heart, could express the peculiar feeling of the hour. Naturally some topics would arouse more enthusiasm than others; and there were some speakers so gifted that their voices easily filled Carnegie Hall, and whose earnestness was contagious to a remarkable degree; yet at no time was there a lack of both the power and the peace of God upon the assembly. Perhaps not since Pentecost has there been a more distinct effusion of the Holy Spirit than during the sessions of this Conference. And on Monday, especially at the afternoon meeting, when the topic — "A United Church and Evangelization" — admitted of the most faithful, earnest presentation of the needs of the church and the mighty work it was called to do, it was indeed very evident that God was manifesting Himself through those who spoke, and also filling the hearts of those who heard.

The reason for the manifest approval of God in every session, was the clear, absolute faith of the Conference, not only in the Divinity, but in the essential Deity of Christ. St. Paul said: "No man can say that Jesus is the Lord but by the Holy Ghost." This Inter Church Conference said with tremendous emphasis: "Jesus is the Lord;" and the Holy Ghost honored that emphasis by filling the place with His Presence. This declaration concerning Christ was the real basis of union. None other was mentioned, nor even suggested. Most assuredly this was not a mere conference of sociologists, nor reformers, nor philanthropists, met to devise ways and means to help the poor, to improve the sanitation of the cities, to stamp out vice, to check public corruption and elevate the standards of commercial morality. True, all these subjects came before it in their order, and were treated with a gravity worthy of their importance; but the chief corner-stone, the stone upon which everything rested, was Christ the Son of God, Christ God the Son. Never possibly since the Christian Church came into being was Christ more honored and glorified than at this Conference. Hence its spiritual power, and the favor of God which so crowned its every session.



## GROWTH OF THE Y. M. C. A.

THE growth of the Young Men's Christian Association, accomplished during the span of one life, has been one of the most remarkable religious phenomena of modern times. Sixty-one years ago two young clerks were walking over Blackfriars Bridge, London. One suddenly asked of the other, "Are you willing to make a sacrifice for Christ?" "I am!" was the reply. Out of that searching question and its responsive answer has come the magnificent present-day organization of the Y. M. C. A. as it is familiarly and affectionately known, which has its "plants" of piety in all parts of the world.

Sir George Williams, who died in London the other day — and who was the young man asking the question above quoted — lived to see the development of the Young Men's Christian Association from a band of twelve young men, meeting in a room in a dry-goods establishment on June 6, 1844, to an aggregation of interrelated national societies numbering 700,000 members. Instead of limiting its efforts to a small district in a single city, the Y. M. C. A. is now represented by workers in thirty-nine different countries. The first twelve men engaged in that work spent sixty cents a week rent for a meeting-room, but at the present time the organization owns in various parts of the world about 900 buildings, worth \$37,000,000. Every three weeks on an average it puts up a new structure, so that in the course of twenty years more, at this rate, it would have room enough to house the whole city of New York.

The appeal of the first Association started was simply to a special class of London young men — the clerks. And they needed its good offices badly enough. At that time the condition of those unfortunates was most deplorable. Young men were herded together ten to fifteen in a room at night, and were literally driven from the shops to their beds, and from their beds to the shops, by a "shop walker," who used his authority as rigorously as a master-at-arms aboard ship. When any of the clerks fell ill, they were driven off, to find their way into the poor-house, or to die prematurely.

The Christian Association altered that dreadful state of things for the better, proving to employers that by granting more leisure time to their employees, and improving their condition socially, hygienically and religiously, they could not only make better men out of them, but also secure more labor from them. The work of the Associations soon reached out to other classes, just as needy, until at the present time, not only in England, but also in other parts of the world, it is taking hold of members of every class and caste, of every trade and profession, and of every race. Its members who are students would populate a city of 45,000 inhabitants. Its railroad men would form an army 72,000 strong. Its clerks and mechanics, soldiers and sailors, would form a procession of 200,000 men, which, marching six abreast in close formation, would stretch over twenty-six miles. It also numbers among its members 8,000 negro laborers in the Southern States. Regarded from another angle of vision, the Association men of all the world, if

settled in one city, would constitute — like the heavenly city itself — a most cosmopolitan community. The Americans would form a colony of about 400,000. There would be 127,000 British, 108,000 Germans, 8,650 Danes, 3,100 Chinese, 2,755 Japanese, 1,000 members from Ceylon, 100 from Madagascar, and 40 from Persia. Besides there would be representatives from 30 countries.

As has not infrequently happened in the history of institutions, secular and religious, the greatest growth of the Y. M. C. A. movement has been outside of the country of its birth. Association work has come to its fullest development in this country. Four out of every seven Association men live in America; and eight-ninths of the Association's property is held here. The headquarters of the International Association are in New York, and American workers, true to the national genius, have been the most alert, enterprising and successful agents in extending the work throughout the world. The libraries of the New York "Branches" contain in all 84,000 books, or more than one-third as many as are in the Astor Library. New York also possesses the best equipped building in the whole Association, which cost \$860,000, and provides for practically every human need.

While religious instruction and the aim to convert men to Christ are kept foremost in all Association work, the two features of healthy bodily development and innocent social recreation are also strongly emphasized. Where the Association goes it preaches the gospel of "the strong soul in the sound body." Its instructors in athletics are regarded as in the forefront of their profession. Gymnasias more or less fully equipped are provided in which the twists and curvatures induced by too close application to desks or machines may be taken out of the bodies of young employees, while in the Philippines, in Korea, in Japan, or in Manchuria, rude means for physical exercise have been extemporized under tents or in the open air.

The social feature of Association work has also been successfully developed at home and abroad. Among Army and Navy men, who are so greatly exposed to worldly allurements, this style of work has proved very successful. The "Boy in Blue" at home, "Tommy Atkins" beyond the seas, and "the brown Japs" in Manchuria, have all shown their susceptibility to good impressions when these have been imparted in connection with social entertainments where religion has been made attractive and counsel has been given without cant.

In the United States the work of the Y. M. C. A. has increased to such an extent that last year an attendance of 500,000 men was reported, who deposited \$450,000 for safe keeping, and who read from 145 traveling libraries. When the fleet of Prince Louis of Battenberg and the escorting American ships were at anchor recently in New York harbor, the attendance at the splendid Brooklyn Branch building, built for the Association by Miss Helen M. Gould at a cost of \$450,000, was as great as 2,000 a day. Not content with its great work for Army and Navy men in the United States, the Association is planning to break into the Arctic

Circle, with the opening of navigation in the spring. An army secretary is to be sent up the Yukon with a launch to visit the six posts. William A. Read, who has done noble work in Alaska traveling on snowshoes and by dog-sledges and canoes, has been chosen for this service, and will extend his cheering and helpful ministry, so well calculated to improve morals and to counteract nostalgia, to the Canadian mounted police. Thus in all directions the Y. M. C. A. is pushing out, in obedience to the *plus ultra* impulse of a consecrated Christian ambition.

## THE DECAY OF THINKING

TWO recent and notable utterances of prominent educators and specialists challenge the attention of all who are interested in the cause of American education. At a recent gathering of medical specialists in New York Dr. C. L. A. Reed, of Cincinnati, quoted a distinguished German scholar as saying that Europe is still ahead of America in the making of great scientific discoveries and the formation of those theories which have opened up wholly new domains of knowledge. Dr. Reed asserts that there is a marked falling off in the mental energy and initiative power of the younger generation of American scholars, and he claims that the few original contributors which America has made to the cause of natural science were the product of men who received their training under the old educational *régime* of thirty years ago.

At the inauguration of President Lancaster of Olivet College, Michigan, last month, President Charles F. Thwing of Western Reserve University was equally outspoken in his criticism of the modern school and college curriculum. He claims that the chief intellectual value of any study lies in its worth for creating the power of thinking. Thinking, he says, is hard work, and to this form of work, as to other forms, most students are disinclined. He fears that students are more willing to be learners than to become thinkers. He asserts that students prefer to collect information rather than to put their own faculties at work in the creation of thought.

We believe these criticisms to be well founded. College teachers are becoming increasingly dissatisfied with the mental calibre of the students who are now entering college. It is not simply a question of technical equipment. The students who come from some of the best preparatory schools and are thoroughly grounded in the letter of the text-book show an astonishing inability to apply their knowledge in the presence of a new problem or an unexpected question. Faithful study has become a synonym for a painstaking absorption of uncorrelated facts. A college examination in logic is likely to produce a series of papers in which are evidences, almost pathetic, of a conscientious effort to commit to memory the words of the printed page. The mistakes in such a paper are not mistakes in processes of reasoning — there is no evidence whatever of any process of reasoning; they are quite likely to be omissions of vitally important words or clauses which the staggering memory was unable to carry. There is no lack of study — faithful,



plodding study — in our schools and colleges; there is an absence, almost absolute, of vigorous creative thinking. An educator in a recent address went so far as to give it as his deliberate opinion, based upon a long experience in the classroom, that the average college student does not spend ten minutes a week in genuine downright thinking.

If these charges are true, it behooves our educational authorities to recognize the situation, to ascertain the cause, and to devise a remedy.

As to the cause, President Thwing in his address, and the editor of the *Independent* in his comments on Dr. Reed's criticism, find the root of the difficulty in the kindergarten method of instruction carried over to the higher institutions of learning. Now and then an earnest, though as yet isolated, voice is heard in protest against this modern kindergarten theory that no college student shall be forced to take any study against his will. The books of almost every modern college contain scores and hundreds of records of students whose college course, shaped under the elective system, was grotesquely abnormal and unsymmetrical. We find there specialists in language who never devoted an hour to the study of the most essential natural sciences. We find students in natural science who have utterly ignored the literary side of the college curriculum.

The modern college encourages the student to move along the line of least resistance, and the student placidly follows a shadowy line of his own marking. The old days of iron discipline, of subjects few in number, but subjects which were so thoroughly mastered that they became part of the mental armory of the student, have given place to an "enriched curriculum" in which children of twelve in the grammar school have fluttered over more subjects than their parents had studied at the time of leaving the high school.

Somewhere, perhaps, in this kindergarten theory of an advanced course of study which shall be a continuous intellectual festivity, and in an "enriched curriculum" which is too rich for the assimilative power of the student, will be found the cause of the difficulty.

As for the remedy, it lies, we believe, in a practical application in the class-room of President Eliot's maxim that the test of an education is not Acquisition, but Power. *Multum non multa*. Not many subjects, half studied, but, if necessary, a smaller range of studies, in which the aspirant for a college degree is forced to tug and to wrestle until he develops a brain power which is at least comparable to his lung capacity and the size of his biceps.

### Crime Against the Jews

YES, let the full million dollars, and more, be raised to succor the suffering Jews of Russia. The need is urgent, the duty is manifest, the opportunity importunate and propitious. Let every organ of public opinion voice the unanimous sentiment of the American people, which cries out as with one tongue in indignant and horrified protest against the atrocious barbarities to which a peaceful, industrious, and well-deserving people have been

ruthlessly subjected. Let the President do his best to use an influence which has already made itself so widely respected. Let our city, state, and national governments go to the farthest limits of propriety in employing their good offices to help in this most worthy cause. Let Europe be stimulated to exert itself in the same direction.

No nation in these times can afford to defy the public opinion of the world or alienate the sympathies of mankind. Russia has gone very far in this direction. Her blinded, brutal autocrats have deemed it good policy to turn the discontent and rage of the oppressed people against their still more oppressed, unoffending, helpless Hebrew neighbors. It is an old, old story. There is no more heartrending record of inhuman, undeserved persecution than that which recounts the savage treatment received by the Jews for fifteen hundred years from men and nations bearing the Christian name. The Jew comes down through the Christian centuries with a trail of blood and tears behind him that has no parallel in the annals of mankind.

It is surely more than time this thing were stopped. It is almost incredible and quite unbearable that the twentieth century should see one of the worst outbreaks of bitter hate and lawless cruelty in this matter that history anywhere relates. Russia, perhaps it may and should be said, is hardly out of the eighteenth century in point of development; and in this, of course, is some excuse, especially for the ignorant rabble whose passions are so easily stirred. But one finds it hard to excuse those in authority who, apparently, to keep the masses from uniting against their only real enemy, the highly privileged classes at the top, have arranged these riots and incited these ruffians. The very laws themselves which the Russian Government has enacted and enforced regarding the Jews, for the last twenty-five years are so horrible and tragical as to be almost beyond belief. With such sentiments abroad in the community as this procedure would be sure to foster, it can hardly be wondered at that when, in these days of revolution, society itself seems to be in process of convulsion and dissolution, the unfortunate Hebrews, so long under the ban, disabled by law from possessing the means of self-defence, but possessing much of which they can be robbed, should be made the sport of merciless mobs. The world well shudders at the spectacle of 25,000 killed and 100,000 wounded in the riots at Odessa, Kishineff, and elsewhere. A bloodier catalogue of woe has rarely, if ever, been presented to the appalled gaze of mankind. It moves all hearts to pity. It is not what we expected from what seemed the fair promise of ameliorated conditions.

Doubtless there must be some last rendings of the hapless victims of age-long tyranny before the evil spirit is cast out; but it is sad indeed that in his going he should rend so fearfully those so little culpable. The unhappy Jews are called again, as they have been so often before, to bear the burden of blunders and crimes not theirs. We trust the needs of the maimed and starving will be speedily and fully met, and very largely from Christian purses. How otherwise can we so well register our indignation at what has been done in the outraged Christian name, and our repudiation of all participation in the guilt? We trust, also, that the utmost pressure will be brought to bear from all sources upon the Russian Government, that it take vigorous measures to punish the offenders in this massacre and prevent any possible repetition of it.

We would not forget that much patience

with that Government should be exercised just now in the peculiar difficulties that surround it during this transition period. But the record of the authorities in the past is so black, and the proofs of their instigation of the atrocities, or connivance with them, is so overwhelming, that one must feel that the Russian State as well as the Russian Church will have to purge itself for a good while and show the sincerity of its repentance by some earnest deeds, before it can stand any way acquitted at the bar of the nations or reinstated in the good will of civilized peoples. Russia has deeply sinned. The cup of her iniquity overflows. Let us hope that the punishments which have already descended upon her will suffice to turn her feet into paths of righteousness and justice toward all classes, races, and religions.

### "Marks an Epoch in the Church"

THE above title is Bishop Foss' characterization of the Inter-Church Conference, at the close of the sessions. Present the two closing days of the Conference, we gratefully attest that in its personnel, in the papers presented, and especially in the profound spiritual grip of the meetings, we have not been privileged for many years to attend any gathering so impressive and persuasive. There was an emphatic toning up in the substantial doctrines of evangelical Christianity, and especially of loyalty to the Deity of Jesus Christ, that was particularly noticeable, even among distinguished representatives of the general church who have been considered by some as unduly modern, liberal and progressive. Dr. J. Wesley Johnston, who at our request gives, on another page, his impressions of the Conference, especially emphasizes this fact.

The paper which, all in all, impressed us the most deeply was upon "World Conquest," by Rev. Dr. Charles Outthbert Hall, president of Union Theological Seminary, New York. No one put such unequivocal stress upon the Godhead of Jesus Christ. He "was God, very God of Gods," was the language which he used, and into which he pressed the most grateful and worshipful significance. "The Ideal State," by Bishop Hendrix, of the Methodist Episcopal Church, South, was a very remarkable paper and made a profound impression. Bishop Vincent, in the closing address, was at his best, swaying the sympathetic audience at his will, and drawing from them very enthusiastic approval. A distinguished Methodist minister, in a letter just received, says: "Dr. Tigert, of the Methodist Episcopal Church, South, was one of the most active and useful members of the Conference. Dr. W. I. Haven's paper was a strong, well built affair, as I know by hearing it. Drs. Taylor, Rice, Galbraith and Melden were deeply interested and active delegates. Dr. Galbraith tried to have the Conference go a little farther on temperance lines, but did not succeed. Dr. Rice was appointed on a committee of nine of the Methodist delegates to present the results of the Conference and the plan of federation at the next General Conference. Dr. F. M. North's paper was masterly. So was Bishop Fowler's address."

The closing moment of this unique and wonderful Conference, when joining in prayer led by one of God's aged saints and prophets, was so solemn and inspirational that those privileged to share in it can never escape its holy influence.

The reception to the Conference at the Waldorf-Astoria, on Tuesday evening, was a very unusual, enjoyable and profitable privilege. The following Social Unions and organizations united in giving the recep-



tion: Baptist Social Union, Church Club, Congregational Club (Brooklyn), Congregational Club (New York), Disciples Union, Methodist Social Union, Presbyterian Union, Reformed Church Union.

The proceedings of the Conference are to be published at an early date, and we earnestly urge our readers to procure and prayerfully study the same.

### Bishop Simpson's Early Ministry

FROM Rev. Joseph Hollingshead, of the New England Southern Conference, comes the following interesting information:

"I read your editorial in a recent issue of the HERALD on Bishop Simpson as a preacher. In it you state that 'He leaped at once as a very young man not much over twenty into a most pronounced success.' I have been placed where I had the opportunity of learning about the Bishop's early ministry. At the session of the Pittsburg Conference in 1884, Cadiz, where his home had been, was made a station. The four appointments struck off formed a new circuit, named after the leading appointment, Bethel, and this was my first charge. I had members who had been playmates of Matthew Simpson in his boyhood and associates in his youth. One of my official members heard him preach his first sermon. He said to me that 'It was about that long,' marking off about two-thirds of the index finger. While junior preacher he heard him preach a number of times at camp-meetings. He said that the people preferred to hear some other young men I could name. I remember him saying that he was not regarded as giving promise of being anything more than an ordinary Methodist preacher. When stationed at Trinity, Pittsburg, I had members who belonged to the Pittsburg circuit when T. M. Hudson, Wm. Hunter, and Matthew Simpson were the preachers. In conversing with them, I learned that the people followed young Simpson from one appointment to another, but never heard it hinted that it was on account of superior ability, for he had two of the foremost preachers for colleagues. But he completely won the hearts of the people by his modest demeanor, deep spirituality, intense earnestness, and sympathetic nature, which was brought into play in his work. The future Bishop did not shine out full-orbed at the first, but later on rose to the topmost place as a pulpit and platform orator."

### Missionary Appropriations to New England

THE following are the appropriations of the General Missionary Committee to the six New England Conferences in their final form, after the reductions that were made under the instruction of the Committee:

East Maine — English-speaking, \$2,145.

Maine — English-speaking, \$1,475; Norwegian and Danish, \$500; Italian, \$470; total, \$2,445.

New Hampshire — English-speaking, \$1,735; French, \$1,100; total, \$2,835.

Vermont — English-speaking, \$1,575.

New England — Norwegian and Danish, \$1,415; French, \$1,895; Italian, \$2,395; Portuguese, \$495; Finnish, \$500; Cities (Boston, \$1,150; Lowell, \$110), \$1,260; total, \$7,960.

New England Southern — Portuguese, \$1,570; Cities (Providence, \$850; Fall River, \$550), \$1,400; total, \$2,970.

From the foregoing it will be apparent that the General Missionary Committee recognizes the fact that New England is rapidly becoming missionary territory. Every one of the Conferences in New England received some increase in appropriation. This increase is distributed as follows: East Maine, \$195; Maine, \$280; New Hampshire, \$5; Vermont, \$125; New England, \$1,025; New England Southern, \$785; total, \$2,415. The exceptionally small increase in the total appropriation to the

New Hampshire Conference is due to the fact that \$250 less was asked for French work than in the preceding year. The increase for English-speaking work in that Conference is \$255. It will be seen that the largest increases appear in the appropriations to the New England and New England Southern Conferences, and that these have been made in view of the great numbers of foreign-speaking populations that lie within their territory. Neither of these Conferences received any missionary money for English speaking work. The total increase to the six Conferences is an advance of 13.36 per cent. over the total appropriations to these Conferences last year. When it is remembered that the percentage of increase for the entire domestic field was only 3.53 per cent., it will be evident that New England has received encouraging consideration from the General Missionary Committee.

### PERSONALS

— Bishop Neely will sail for South America the last of the month.

— Bishop and Mrs. Hamilton sail for the Hawaiian Islands, Dec. 15, on the "Manchuria."

— Bishop Walden has been appointed to fill the vacancy in the Superannuate Fund Commission made by the death of Bishop Joyce.

— Bishop Foss was profoundly interested in the Inter-Church Conference, and was one of its wisest and most serviceable conservators.

— Dr. F. A. Hardin, of Chicago, and Bishop Fowler are the only survivors of the Chicago Preachers' Meeting as it was constituted forty years ago.

— Bishop Mallalien is preparing to lead the Methodist churches of Brooklyn, N. Y., in a movement which, it is hoped, will be a great revival.

— Prof. H. C. Sheldon's "Outlines of Christian Doctrine" is used as a text-book for one of the advanced courses of Prof. George B. Stevens in Yale Divinity School.

— The Washington Reporter of Washington, Pa., in the issue of Nov. 20, publishes an able sermon preached by Rev. B. W. Hutchinson, D. D., on "The Meaning of Education."

— Booker T. Washington has issued a call for all negroes to prepare to celebrate the 100th anniversary of the birth of William Lloyd Garrison, Dec. 10.

— Prof. George A. Coe, of Northwestern University, author of "The Religion of a Mature Mind," etc., will speak at St. Mark's (Brookline) vesper service next Sunday at 4.30.

— Rev. Daniel Shepardson, Jr., well known in this city and other parts of the country as the "wheel chair evangelist," died in Honolulu, Saturday, according to a cablegram. Several months ago Dr. Shepardson, who was a paralytic, broke both his legs, and went to Honolulu to stay during his convalescence. He never recovered from the accident, however, and it was this that brought on his death.

— Rev. A. H. Herrick, of Greenfield, voluntarily sends the following characterization of Field Agent Morgan, who has just made a visit to his church: "Straightforward, clear, pertinent, brief — such was his presentation of the merits and claims of the paper. He was frank and convincing in meeting objections. To crown all, he was (of course) a thorough gentleman — sometimes employing gentle urgency where

such seemed appropriate, but not carrying this to a point where it would be objectionable. I was pleased with his conduct of the canvass — and gratified by the result."

— Rev. Dr. J. W. Butler expects to return to Mexico the last of the week. He has gained twelve pounds since he left the hospital, and feels that he is fully restored to health.

— The church at Hyde Park is greatly bereaved in the death of George E. Haven, which occurred at his residence, Oct. 24. He had been a prominent member and generous supporter of the church for many years. A fitting memoir will appear at an early date.

— The many warm friends of James B. Upham, of the Youth's Companion, will be shocked and grieved to learn that he died on Saturday night last at his residence in Malden. Lying down on a couch to rest Saturday evening, he passed away without a struggle, his family not knowing that he had gone until they went to awaken him. He was a deacon of the First Baptist Church in Malden, and a delightful, generous and useful man. For many years he had owned a cottage at Hedding Camp-ground, and was a sympathetic and generous supporter of every effort to make the grounds attractive and a centre of helpful spiritual, intellectual and social influences. He is survived by a wife, son and daughter.

— Last Sunday morning, at People's Temple, we heard Rev. Dr. L. G. Broughton, of Atlanta, Ga., preach upon "Methods of Soul Winning." Tall and spare, with his long and flowing locks brushed back unperturbed from his forehead, with sharp and striking features, he reminded one of the portraits so often seen of the recently deceased actor, Henry Irving. Without attempt at oratory, having himself under perfect control, and in the main in conversational tone, he preached a wholesome, searching and convincing sermon. After a little he came out from behind the pulpit, stood in front of it, often leaning upon it, and "talked" to the people. There was the note of reality in the man, which, after all, Frederick Robertson said, was the main element in the preacher. The more Boston has of the type of preaching which we heard that morning, the better for it.

— Mr. Frank T. Beede, a prominent shoe manufacturer of Hudson, died, Nov. 22, of heart disease, aged 56 years. Graduating from Dartmouth College in 1872, he taught very successfully in several high schools in this State. He graduated from Boston University Law School in 1882, and entered the bar, but soon gave up law to become general superintendent of the shoe business of his father in law, Hon. L. T. Jeffs. Since the death of the latter in 1896, he had been general manager of the corporation. He has been a member of the board of trustees of the Methodist Church for twenty years, and a very generous supporter. He was serving his third term as a member of the Hudson school committee. Rev. J. W. Stephan, his pastor, in a letter to this office, says: "The pastor and his family were the guests of Mrs. Jeffs and the Beede family for two weeks last fall at Provincetown, and were entertained in a most royal manner. During that time Mr. Beede was not at all well, and so every day, forenoon and afternoon and evening, he and I would go out and walk up and down the beach and talk over the interests of the church; and so I came to love him for his real worth. I have never heard him utter an unkind word of criticism about anybody. He was naturally tender and kind to all. I shall not soon forget the earnest words he spoke to the graduating class in the high school last



June. The address was a gem of literary beauty, and at the same time a strong exhortation to live up to the very best there is in one." Mr. Beede leaves a wife and two sons, Luman and Everett.

— Rev. Horace A. Cleveland, D. D., for some years one of our ablest preachers in New England, called at this office on Monday. Mrs. Cleveland died in Glencoe, Minn., July 31, from a mosquito bite resulting in blood poisoning. She is tenderly remembered among us as a woman of unusual attractiveness, charm and influence.

— Rev. Lewis B. Bates, D. D., observed on Sunday his 76th birthday anniversary. In the East Boston Bethel, where he is pastor, the parishioners fittingly marked the event. An elegant grandfather's clock was presented to Dr. Bates during the morning service by Thomas Hollingsworth on behalf of the official board of the church. Beautiful offerings of flowers were made by the Hollingsworth and Carter classes, and the Ladies' Aid Society; and one hundred women of the Harvey class marched around the altar, each handing to the pastor a daybreak pink.

— Rev. W. J. Dawson, D. D., has spent about two years in America. The conviction that he should devote his life to evangelistic work, with some lecturing and book-writing, has been deepening. He further believes that America should be his field and his home. His family joins with him in this belief, he having one son now at Union Theological Seminary, and another in school in Canada. All this he confided to Dr. C. H. Talmage, his host, while recently conducting evangelistic services in Taunton. Dr. Talmage knew that the "Skinner estate," counted to be worth \$25,000, was for sale at much less than half that sum, and took Dr. Dawson to see it, resulting in purchase. Massachusetts is, therefore, to be the home of this noted preacher from across the sea. He takes possession of the estate, March 1. From there he can radiate to all the world—an hour's run to Boston or a night's ride to New York. The estate consists of seven acres, with good buildings and beautiful trees. It is located on Sumner Street, passed by the electric for Middleboro and New Bedford, and only about five minutes' walk from the business centre of the city, the Green, and the post-office. Taunton is in quite a flutter of surprise and delight at being so suddenly selected as the home of this noted man whose preaching was so greatly enjoyed during his brief "mission" in the city.

#### BRIEFLETS

Let us not pray for trials lightened, but for courage heightened.

Many are coming to feel—as Rev. Dr. Robert Ragnell, of the Metropolitan Temple, said last week in a missionary address—that "The greatest missionary fields in the world are right here in America. The greatest problems are to be solved in America. As America goes, so goes the world."

The New York Tribune says: "As one of the first concrete examples of the working out of the ideas expressed at Church Conference on Federation, steps have been taken for the union of the Free Baptist Church with the regular Baptist denomination in Brooklyn—the First Free Church and the Lee Avenue Baptist Church."

Trinity Church, Springfield, is indeed the "mother of churches." On Sunday, Nov. 19, Liberty Chapel, another offshoot, was

dedicated, for the accommodation of the people on Liberty St., that city, costing \$3,107, which amount was fully provided for. A memorial window for the lamented Bradley D. Rising, donated by Mr. D. P. Ludington and Mr. H. A. Moses, adorns the chapel. It was a dream of Mr. Rising to have a church there some time. At the third quarterly conference Rev. Eugene M. Antrim, the pastor, was unanimously invited to return for the fifth year.

The new gymnasium for young women in Hulings Hall, Allegheny College, is opened for inspection and use.

Constant and substantial additions are being made to the State Street Church, Schenectady, N. Y., of which Rev. Fred Winslow Adams is pastor. The membership has passed 1,300, making this the largest church in Troy Conference—a Conference of large churches.

In a letter received from Rev. L. J. Birney, written from Bologna, Italy, he says: "We were glad to see by the HERALD that note has been made among the brethren of the state of our church in Austria. Meeting recently the presiding elder, whose home is in Trieste, we had the facts at first hand. He holds fifteen services each Sunday in private homes, not being allowed to meet with the people at the church. It was he who was fined for repeating the Lord's Prayer at the funeral of one of his own people. All the Protestant children are compelled to go to the confession till they are fourteen, or are denied promotion in the day school. One of the rebellious lasses of his congregation drank the contents of the castor oil bottle rather than go. Complete liberty is en-

joyed in Italy. May God hasten the same boon for Austria!"

The famous Dr. Johnson said of a somewhat noted Mrs. Carter that she "could both translate Epictetus and make a pudding," and could "write a Greek poem as well as embroider a handkerchief." There is many a cultured woman who this week will give attention to pies and puddings and other attractive edibles, and will not think it beneath her to serve tables. The culinary type of Christian is useful in its way. To be sure the apostles got out of that sort of business as soon as they could, putting it off on the newly-elect deacons, but nevertheless the domestic sphere, even including the kitchen, may be a sacred circle in which, by all the round of daily duty and prosaic table-setting and dish-washing, God is honored.

Rev. C. H. Farnsworth, of Manchester, N. H., who believes in being "up to date" in important current religious movements, writes this office under date of Nov. 23: "For the development of a sermon next Sunday I have been in great haste for news from the Inter-Church Conference at New York. One day I bought three leading New York dailies, another day two, and I spent a half day in the city library, but I got almost nothing until ZION'S HERALD came today. Shame on the former for their stinginess of pearls so cheap to them, and honor to you for such brilliant gems so costly to you! I shall tell my people so."

It is necessary to live a life that is real, not sham, in order to be a Christian. Anything about the new life that is assumed and perfunctory and continues so, is false to the nature and spirit of true Christianity.

### Some References to John Wesley

REV. WILLIAM W. GUTH, PH. D.

THE name of John Wesley does not fail to catch the eye of the Methodist preacher as he chances upon it in his reading. And if he happen to jot down now and then a reference made by one who could have no special interest to unduly praise Wesley, he ought not to be held answerable to the charge of denominational chauvinism. He simply delights to find others, not in the Methodist fold, who appreciate the inestimable life and work of Methodism's founder. In the following paragraphs a few of such appreciations are set down.

Bushnell, in his sermon, "The Gospel of the Face," says:

"It is a fact to be carefully noted, that all the best saints and most impressive teachers of Christ are those who have found how to present Him best in the dramatic forms of His personal history. Such were Chrysostom, Augustine, Luther, Tauler, Wesley. These great souls could not be shut up under the opinion of doctrine. . . . Their gospel was not dry and thin and small in quantity, as being in man's quantity, and therefore soon exhausted. . . . They were men thoroughly Christed by their aspirations and deep beholdings in the gospel facts. They had gotten such insight into the ways and times and occasions of their Master's life, that subjects enough, and truths always fresh, were springing into form, in all points of the story; and these, too, not mere surface subjects, but profound, cogent, massive, piercing, pricking in conviction, melting

ice-bound states away, battering down every citadel of prejudice, and flowing out in senses of God that made a wonderfully divine atmosphere about the circles they lived in, and the audiences before which they appeared" ("Sermons on Living Subjects," p. 86, f.).

Prof. Van Dyke, emphasizing the need of a gospel which has behind it the living, active power of faith in the soul, mentions St. Paul, St. Peter, St. John, Chrysostom, Francis of Assisi, Savonarola, John Wesley, and George Whitefield, who had such a gospel.

"In different ages and under different conditions these preachers had the primal message which moves men to believe" ("Gospel for an Age of Doubt," p. 53).

Again, speaking of a gospel which means Christ crucified, and Christ risen from the dead, with a power of forgiveness which not only blots out guilt, but restores fellowship, he asks:

"Is such a gospel as this a low gospel, a narrow gospel, an immoral gospel, an obsolete gospel, a gospel to be ashamed of in the presence of learning and refinement and moral earnestness? Let men whose hearts have been cleansed and ennobled by it—the men like Paul, and Augustine, and Francis of Assisi and Martin Luther, and John Wesley—make answer" ("The Message of Christ to the Inner Life," in "The Message of Christ to Manhood," p. 178).

President King, pointing to the fact that

our problems of living are "finally religious" (to quote Brierley), says:

"It is but an illustration of this inevitableness of religion, that, in an introduction to a recent edition of Wesley's 'Journal,' Hugh Price Hughes should say: 'He who desires to understand the real history of the English people during the seventeenth, eighteenth and nineteenth centuries, should read most carefully three books: George Fox's 'Journal,' John Wesley's 'Journal,' and John Henry Newman's 'Apologia pro Vita Sua'." ("Personal and Ideal Elements in Education," p. 99).

Birrell says:

"If you want to get into the last century, to feel its pulses throb beneath your finger . . . ride up and down the country with the greatest force of the eighteenth century in England. No man lived nearer the centre than John Wesley, neither Clive nor Pitt, neither Mansfield nor Johnson" ("Essays and Addresses," p. 35).

Dr. T. M. Lindsay, principal of the Glasgow College of the United Free Church of Scotland, in his recent article in the *Contemporary Review* on "Revivals," says:

"It is almost universally admitted that the Wesleyan revival raised the public morals in all English speaking lands, and literary critics tell us that the comparative purity of English literature is due to the silent influence of that great movement."

Hillis, illustrating his statement that "thoughtful men are not troubled lest some agency arise to dispossess the pulpit," says:

"When the living man called Luther or Whitefield or Wesley or Beecher or Brooks shines forth, then the mind lends warmth to frigid natures, calls down dew and rain upon the newly sown seed, lends light and inspiration to dull and sodden natures" ("The Influence of Christ," p. 17).

Ernst Dryander, the court preacher of Emperor William II., in one of the sixty-seven sermons he preached on the Gospel of St. Mark, says:

"Tell a man his innermost need and the deepest hidden wound of his heart, touching him ever so painfully in the depth of his soul—and you have won him. Upon such ability of the intellect rests the power with which individual personalities are equipped by the grace of God as soul-shepherds: a Zinzendorf, for example, from whom it is declared 50,000 souls received the impetus toward eternal life; a Wesley, who called the world his parish; a Tholuck or a Wichern, or whatever their names may be" ("Das Evangelium Marci," p. 51).

This mention of Wesley is all the more significant coming from a source where Wesleyanism is not looked upon with any high degree of favor.

Brierley, in his four books of "Essays," refers to Wesley frequently, comparing him with St. Paul, Augustine, Bernard of Clairvaux, Luther, and Fox. In "The Higher Lawlessness" he says:

"Luther, with his justification by faith, is the iconoclast of a thousand venerable traditions; George Fox, with his freedom of the spirit and sufficient priesthood of the individual, shocks Protestantism almost as much as Luther had shocked Catholicism; Wesley, with his bold Gospel campaigning, tramples under foot at every step the orthodox conventions of the time. Today we know that their law-

breaking was a law-making, and that the world's highest interests could not spare one of the strokes they struck" ("Problems of Living," p. 285).

In his address before the International Congregational Council held in Boston in the year 1899, Dr. Robert Bruce of the Highland Congregational Church, Huddersfield, England, said:

"But there has not yet been born to Congregationalism a leader and commander, an energizing and organizing chief, who, without destroying our liberty or independence, might lead us in loving and loyal detachments on the march of progress as John Wesley did the Methodists, Dr. Chalmers the Free Church of Scotland, and General Booth the Salvation Army" ("Proceedings of the Council, p. 390).

In his sermon before the same body Principal Fairbairn gives Wesley a place with all the great religious reformers and leaders. He particularly says:

"Jonathan Edwards speculated on high things, and John Wesley achieved great things. Each despised the theology of the other, but deeper than their contempt for their respective theologies was their enthusiasm for their common Saviour" (Id. p. 69).

Speaking of Evan Roberts, Dr. G. Campbell Morgan, in his report of the Welsh revival, says in the *Christian Commonwealth*:

"He is no orator, no leader of men; nothing of the masterfulness that characterized such men as Wesley and Whitefield and Dwight Lyman Moody."

Dr. Dawson, in his article on "Normal Evangelism," in the *Congregationalist* for Jan. 7, 1905, says:

"All things being equal, the man best fitted for evangelism was the man who brought to the work the ripest mind and widest culture. There is no valid reason why culture and evangelism should be treated as opposites. They were united in Wesley, they were united in Henry Drummond."

Again:

"The evangelist will gain immensely in power by being also a thinker. This is one of the lessons of Wesley's life which has been strangely overlooked. It is a lesson we have to relearn. Wesley was a clear, logical thinker, and from the merely intellectual point of view a great preacher, yet he was the greatest of evangelists."

A well-known writer, Harold Begbie, in the *London Mail*, criticising the recent Torrey meetings in London on the ground that the methods were undignified and cheapened to vulgar tastes, remarks:

"The religion of England must always be strong and dignified. No one more clearly perceived this than John Wesley. No one more wonderfully grew in his knowledge of this than Spurgeon."

William Barry, D. D., the well-known novelist, author, critic and scholar, rector of the Catholic Church at St. Birinus, Dorchester, England, who has come into added prominence by his recent biographies of Ernest Renan and John Henry Newman, mentions Wesley along with Bishop Butler and Samuel Johnson as a defender of "religion against the deist, the Epicurean, the Sadducee;" and further says:

Newman was "destined, like Wesley, to traverse the country; like him to exercise

on all who came near a miraculous influence of attraction or repulsion; like him also to be rejected of his university and his church, to set a large movement going in many directions, and to live down hatred, suspicion and contempt, so that he did not die until the nation had learned to be proud of him" ("Newman," pp. 4, 5).

George William Curtis, in one of his orations, speaking of "scratching" the machine ticket as the most potent means of purifying politics, and urging all voters to be "scratchers," even although they be denounced as such, says:

"John Wesley caught the taunt of Methodist that was flung at him as a missile and wore it as a crown" ("Orations and Addresses," Vol. 2, p. 158).

Granger, in "The Soul of a Christian" (p. 86), quotes the following from Wesley's Journal: "Some of the rich and great were present. [Wesley was preaching at Bath, Monday, Jan. 24, 1743] One of them, my Lord—, stayed very patiently till I came to the middle of the fourth head. Then, starting up, he said: 'Tis hot, 'tis very hot,' and got downstairs as fast as he could;" and then adds:

"I am inclined to think that Wesley, unlike Fox, could relish the details in which human weakness is shown and dragged down from its pedestal. The great reformers in religion, St. Francis, Luther, Wesley, have been touched with a humanism which is libeled by the rigidity of some of their followers. Wesley could enjoy seeing the Westminster scholars act the 'Adelphi' of Terence. Or again with comic power he depicts in a sentence his grandfather Annesley: 'He lived seventy-seven years, and would probably have lived longer had he not begun water-drinking at seventy.'"

Lowell likens Wordsworth to Wesley as endeavoring "a reform within the Establishment" ("Works," Vol. 3, p. 97). Holmes mentions Wesley often, indicating a familiarity with his life and works. Emerson refers to him once or twice in connection with Swedenborg and George Fox. Of recent writers on theology George A. Gordon shows a keen appreciation of the leaders who have influenced religious thought and life. He is familiar with the Fathers, with the scholastics, and with the great men of the last two hundred years, excepting the founder of Methodism. Of John Wesley he seems never to have heard.

"The mightiest Protestant church of our modern world is the Methodist. . . . It was on a certain evening of May, in the year 1738, that John Wesley, attending a religious service in London, while listening to the exposition of one of St. Paul's letters, felt his heart strangely warmed. The fire that was kindled that night in John Wesley's heart started a spiritual conflagration which put an end to the age of ice. On both sides the sea a dead church was brought to life again by the preaching of men whose lips had been touched with a coal from off God's altar, and who had learned by their own experience that it is possible for a man to be born from above."

These are the words spoken to the students of a Congregational theological seminary by a Congregational minister who is not untrue to his early training ("The Minister as Prophet," Jefferson, p. 171).

Cambridge, Mass.



## THE FAMILY DEPARTMENT

### Shall I Not in Christ Confide?

CORA C. BASS.

Walking closely by His side,  
Shall I not in Christ confide?  
I am weak, but He is strong,  
He will lead me safe along;  
Rough and thorny though the way,  
He will never let me stray.

When the waves sweep over me,  
He can calm life's troubled sea;  
If I sleep, or if I wake,  
He will ne'er my soul forsake;  
Dark and stormy though the night,  
He will pilot me aright.

He will guide me gently on  
From the sunset to the dawn;  
When the heav'nly port I near,  
May the Beacon Light shine clear—  
Not a cloud to dim its ray,  
Sailing toward eternal day!

### Thoughts for the Thoughtful

#### "Here am I"

PERHAPS there is no characteristic in which men are more different from one another, or which creates more different careers, than this characteristic readiness, this promptness and immediateness of life. When God called Moses, his answer was: "Here am I." He was already somewhere; that was his starting-point. He was already where God had put him, and so he was ready to proceed to whatever God should call him to.

Readiness is often success. He who says, "Here am I," when a new need summons, carries off the prize. The engine does not know in what quarter of the city the fire will break out, but it stands with its horses all harnessed and its fires laid, that it may start in a moment when the midnight telegraph startles it with its alarm. The unaccountable changes of business open a new market in some unexpected place, and the watchful merchant sees it, and his ship comes sailing up the new harbor, reporting herself for the new need.

It is a very beautiful thing that a man is often ready for a duty which he is never called upon to perform; and if he is truly ready for it, he gets the same blessing for his readiness that he would from the performance of the act. The outward career is not essential. This was what comforted Milton when, lamenting the helplessness of his blindness, he remembered that "They also serve who stand and wait." God knows not only what we do, but what we are ready to do.

This readiness redeems for us our commonplace lives. It does not criticize its duty, does not care whether it seem small or great. The greatest tasks that we are called to do are insignificant in themselves; the smallest tasks are mighty if they come from God. So many people are quick to cry, "Here am I!" at the top of their voices when a great, showy task is to be done; but some obscure duty, that no man will see if they do it, goes begging here and there and finds no one who welcomes it.

How utterly the whole consideration of prominence or obscurity fades away when a man really seems to be hearing any call of God! You have been at work for Him in some conspicuous labor, leading His causes, marshaling His forces; some day you hear His call in a different direction. And when you follow Him, He leads you into a dim and silent chamber and shows you a sick bed and bids you lie down there and wait. The call comes out of the Burning Bush, but though it be in agony, the soul answers willingly, "Here am I," and takes its place. For all duty is one to the soul that asks not, "What task shall I choose?" but, "What wilt Thou have me to do, O Lord?"

So we present ourselves to Christ for His mercy and His service here; and then some day in heaven we lay our hands to

the perfect service in the perfect world, saying anew, "Here am I."

"Ready to go, ready to wait,  
Ready a gap to fill;  
Ready for service small or great,  
Ready to do His will."

— Phillips Brooks.

#### A Comforting Thought

WHATEVER the loss, ours is not long a solitary case. To the one who has it to bear, every trial is a peculiar trial. When God's hand hath touched us we shrink and cry: "What have I done that this calamity should fall on me?" We question if there "is any sorrow like unto our sorrow." If we take thought only of our own cross, it appears the heaviest of any. But when we begin to recognize the losses and trials of others, and extend a helpful sympathy even beyond our family and household, we experience the blessedness of giving in a way to react upon and comfort our own hearts.

Our burdens, whether of bereavement or disappointment, or wrong or regret, weigh heavier or lighter at different times, according to our moods and occupations, or the want of them. We find some way to bear the grief we cannot escape and which, in prospect, we could not endure. Bitter, indeed, would be all chastening if no good came of it. Who shall say that this rending of the soul, this breaking up of all the depths of our nature, this strain upon our capacities for suffering, is but the inevitable chance work of existence?

What does it mean? "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ." Were we perfect in sympathy? Was our charity unailing? Lacked we not in all directions that symmetry of faith and purity of practice needed to effect a resemblance to the divine Model? Would we be strong? We must often be put to the trial of our strength. Covet we the best gifts? They are not granted to the undisciplined.

We "rise on stepping-stones of our dead selves to higher things." No one soul is so obscure that God does not take thought for its schooling. The sun is the central light of the universe, but it has a mission to the ripening corn and the purpling clusters of the vine. The sunshine that comes filtering through the morning mists, with healing in its wings, and charms all the birds to singing, should have, also, a message from God to sad hearts. No soul is so grief-laden that it may not be lifted to sources of heavenly comfort by recognizing the divine love in the perpetual recurrence of earthly blessings:

"The night is mother of the day,  
The winter of the spring;  
And even upon old decay  
The greenest mosses cling.  
Behind the cloud the starlight lurks;  
Through showers the sunbeams fall;  
For God, who loveth all His works,  
Hath left His hope with all."

— Mary H. Houghton.

### MRS. RICHMOND'S "POSSIBLE SELF"

KATE S. GATES.

"IF this isn't vexatious," said Mrs. Richmond to herself impatiently, as she walked up and down the platform of the little railroad station at Oakville Junction. The train from the East had been fifteen minutes late, and so failed to connect with the train from the West. There would not be another for four hours, and there was nothing to do but to wait.

Mrs. Richmond was not a very patient person at best. Now, impatient to reach her destination, and vexed at being stranded in this out-of-the-way place, she was at her worst. "There isn't a blessed thing to see or do," she said, as she sat down by the window for a change, "and not even a time-table to read."

But while the words were on her lips she spied a tiny scrap of paper at her feet; and because there was absolutely nothing else to do, she stooped and picked it up. It was only a fragment—merely part of a sentence: "If we all made it the purpose of our lives to attain to our Possible Selves"—

That was all. Mrs. Richmond read it mechanically, and then dropped it on the floor again; but to her surprise the words seemed to fairly ring in her ears.

"I wonder what sort of a person a 'Possible Self' is," she thought, as she resumed her walk. "Probably it is the kind of a person you might be if you chose. Cousin Tom Graves, for instance, might have been an artist if he hadn't felt it his duty to go to work after his father died to help his mother. Dear me! I should like a vision of my 'Possible Self'—if I've got one. I cannot imagine what sort of a person she would be. I wonder what she would do here! People of that sort are usually doing good to somebody or other; but just now there isn't a person in sight. If there was, I do not believe I could do anything for them unless they wanted to know the latest fashions, or something of that sort. Undoubtedly my 'Possible Self' would not have spent all her time and strength trying to be a society woman. Ah me! how grieved my mother would be if she could see me now. And I do believe she was infinitely happier in her poverty-stricken, cramped life than ever I have been with all my wealth."

The unwonted tears filled Mrs. Richmond's eyes as she thought of the gentle, self-sacrificing mother who had been dead many years. So absorbed was she in her thoughts that she did not hear the door open, nor see the station master's wife come in.

The two women were as utterly unlike a

they well could be — Mrs. Richmond, tall and stately, elegantly dressed, a woman of the fashionable world from the crown of her head to the soles of her feet; the other, a slight little figure, bearing the stamp of poverty and hard work unmistakably. She looked at the stranger at first curiously, then wistfully. Finally she spoke in a timid sort of way, for she seldom met any one like this.

"Are you waiting for the 3.10 train?" she asked.

Mrs. Richmond looked round with a start. Her first impulse was to ignore the little woman's query — she was not in the mood for talking with any one, and certainly not with this insignificant little body. But like a flash the thought went through her mind: "My 'Possible Self' would have found some way to help this poor creature. For the fun of the thing I have half a mind to see what I can do." So, acting on this impulse, she smiled graciously.

"Yes, I just missed the train I expected to take, and I find it tedious enough waiting."

"We live just around the corner. If you will go home with me, I will give you a cup of tea."

Again Mrs. Richmond followed the leading of her better self and went, chatting pleasantly on the way. She took the tea and bread and butter gratefully, albeit the cup was cracked and the plate stone china. Then she listened very sympathetically as gradually the little woman opened her heart to the beautiful stranger.

"We have had a hard struggle to get along," she said. "We've only two children left of five. Gertie, the oldest, is a cripple, and Joe is a regular book-worm. He is at the head of his class here, and he wants to go to college more than anything else in the world. I know how he feels, for I always wanted an education; but I couldn't have it, and it seems to me I *must* give him a chance. I do dressmaking, when I can get it. If you will excuse me, I will go on with my sewing now. I've been sort of down in the mouth lately. You see, I cannot afford to take fashion papers, so I don't suppose I do keep up with the styles as I ought, and some of the folks are going over to Danbury to get their work done. Would you be dreadfully put out if I asked you for the pattern of your sleeve?"

For a minute Mrs. Richmond was fairly speechless.

"I said the only thing I could do to help any one was to tell of the latest style, and if here isn't my chance," was her unspoken thought. "Aunt Margaret is forever quoting that about God's never sending us anywhere except He sends an opportunity with us. She would say, I presume, that I was purposely left here to help this poor little thing; and I believe I will, just as if I was my 'Possible Self' instead of the useless fashion-plate I am."

This all went through her mind in the twinkling of an eye, so to speak.

"I haven't a pattern with me, of course, but if you will give me some paper, I am quite sure I can cut you one, and perhaps I can give you some other points."

So it came to pass that for nearly two

hours they cut and talked as only two eager women can.

"I never, never can thank you," said the little woman, as the other rose to go. "You have no idea how you have helped me."

"Don't mention it; it has been a pleasure, and helped to pass away the time," was the reply. "I'll send you some papers now and then — I can just as well as not. I hope when I come this way again I shall find you busy and prosperous. And I think I can help you about Joe, too. My brother is president of X College. We will see if he cannot help him."

There was only time for a hasty goodbye before the train came puffing into the station. Mrs. Richmond hurried aboard, and was off.

"I wonder," she thought, half whimsically, as she settled herself comfortably in her seat, "if I'm really myself or somebody else. Poor woman! I'm thankful I could help her, and I'll see she has up-to-date fashion magazines enough after this. And I will remember about my 'Possible Self,' too. I wonder if I couldn't possibly do something better worth while than I have today!"

*Longmeadow, Mass.*

#### BOOKS POST MORTEM

I care not that some other man,  
When I am dead and gone,  
Will play my part upon the stage  
That I have trod upon;  
Will lord it in my very house,  
Will tend my bit of ground,  
Will do my work in just the same  
Perpetual pleasant round.  
I'll let him use my desk, my pen,  
And all my household nooks;  
But I shall haunt him if he dares  
Lay hands upon my books!  
To think that some unheeding boor  
May soil my Aldrich fair,  
Or break my Chaucer's back, or mar  
My Hazlitt debonair!  
To think that some unhallowed thumb  
May dogsear all my Lamb, —  
My soul will shiver in dismay,  
No matter where I am!

I see them in their piteous plight,  
Their pages torn and frayed,  
Their binding loose, their covers bent,  
I see, and cannot aid.  
I even see them — at the sight  
My heavenly harp will fall —  
Exposed among the "second-hands"  
Upon a sidewalk stall.  
I see them marked a paltry dime,  
I see the careless throng  
Pause casually to tumble them,  
And sneering pass along.  
Ah me! Ah me! I do not mind  
That shrouds are pocketless;  
My little gold, my bank account,  
I leave with willingness;  
But oh, that some celestial van,  
Some spacious van were given,  
That I might put my books therein,  
And pack them off to heaven!

— AMOS R. WELLS, in *Independent*.

— A theological student was sent one Sunday to supply a vacant pulpit. A few days after, he received a copy of the weekly paper of that place with the following item marked: "Rev. —, of the senior class of Yale Seminary, supplied the pulpit at the Congregational Church last Sunday, and the church will now be closed three weeks for repairs."

#### In Advance of Christmas

THESE are the weeks when the prudent woman hies her often to her memorandum-book to jot down hints for her Christmas giving. Then, when the holidays are close upon us, and the rest of the household are anxiously asking what Sister wants, or — worse yet — lamenting that a bright idea for Brother's present has wholly slipped from the distracted memory, she can turn to her list with cheerful confidence that it will not only supply items enough for her own shopping, but leave her some suggestions to offer others. Some families promote mutual convenience and hilarity by posting lists of individual longings in conspicuous places, or keeping a general note book open to entries from all, but to depend wholly on these is to lose the element of surprise which adds so much to the Christmas delight. The private memorandum-book, too, will be accumulating all sorts of serviceable details, such as cannot be asked for later without rousing suspicion — the size of gloves and slippers worn, the particular make of stationery or toilet water fancied.

At this season, too, the woman whose errands carry her often to the shops will be glancing about the counters for suggestions, making many of her Christmas purchases at her leisure, and perhaps lighting on a genuine "bargain" now and then. If she is fortunate enough to belong to a circle of moderate means, and does not start weighted with the consciousness that her friends "have everything already," she will turn aside from the conventional paths a little — to the druggist's, perhaps, or the hardware dealer's — and choose something for simple domestic convenience. A clinical thermometer, a hot-water bag, or a whip churn, if it finds its way to the person who really wants it, may call forth more appreciation than a piece of rare bric-a-brac.

New devices for the nursery or kitchen — especially if the giver's own experience adds the personal element — are often exceedingly acceptable, particularly to those who are not in the way of seeing novelties. Another gift sure to be enjoyed by a friend remote from shops would be an assortment of Christmas trifles, such as each season offers in the large cities — the "newest thing" in fancy ribbons and wrapping-paper, holly-seals, tinsel and what not — to use in tying up her parcels and dressing her tree. Indeed, the woman who begins in season can give quite as much real pleasure, sometimes, by furnishing her friend the wherewithal to forward her own Christmas schemes as by bestowing on her, later, a single gift for herself. A generous supply of wools and embroidery silks, with the latest patterns and designs, will bring a bewilderment of delight to one whose craving for the dainty and decorative outruns the possibilities of rural shopping. In the same line, but less expensive, are cottons and linens for workbags, handkerchief cases, collar and-cuff sets, and so on.

And money, which "answereth all things" — our gifts of money might carry more genuine pleasure, sometimes, without that tag which we do so love to put on them: "Be sure to spend it for yourself." The delight of giving is the keenest delight of the Christmas season. If we can bestow that, we may be well satisfied.

But there are considerations of quite a different order that should also be kept in mind as Christmas approaches. "Be just before you are generous," is as good a motto for November and December as for January and February. The temptation



to carry bills over is never stronger than at this season, but the resolution of the honorable, self-respecting woman will be stronger still. If her estimate shows that she must either scrimp her Christmas shopping or wait for her winter gown, she will make her choice fairly, and not attempt to enjoy both gown and shopping by leaving the waiting and scrimping to her dressmaker. — LILY RICE FOXCROFT, in *Congregationalist*.

## NOVEMBER

Talk not of sad November, when a day  
Of warm, glad sunshine fills the sky of  
noon,  
And a wind borrowed from some morn  
of June  
Stirs the brown grasses and the leafless  
spray!  
Oh, gracious beauty, ever new and old!  
Oh, sights and sounds of nature, doubly  
dear  
When the low sunshine warns the clos-  
ing year  
Of snow-blown fields and waves of Arctic  
cold!  
Close to my heart I fold each loving thing  
The sweet day yields, and, not dis-  
consolate,  
With the calm patience of the woods I  
wait  
For leaf and blossom when God gives us  
spring.

— Whittier.

## BOYS AND GIRLS

### RENA'S SILK DRESS

LAURA E. HUTCHINSON.

"SILK WORM on the mulberry tree,  
Spin a silken robe for me;  
Draw the threads out fine and strong,  
Longer yet — and very long!"

"Longer yet — 'twill not be done  
'Till a thousand more are spun.  
Silkworm, turn this mulberry tree  
Into silken threads for me!"

Repeated Mrs. Carson as she watched her young daughter's delight in her first silk dress, which was a lovely shade of blue — "to match your eyes," her mother said, lovingly.

"Did a silkworm make my beautiful dress, mamma?" queried Rena, looking up from the shimmering folds.

"Why, certainly, child," was the emphatic reply. "You never could have one if the silkworm did not spin the silk for you, though it was long thought by many that silk was a plant fibre, like flax and cotton. It was hard to believe that such a rich, soft material was the product of a little caterpillar; for I am sure you know, Rena, that the silkworm is the caterpillar of a kind of moth, and it lives on the leaves of the mulberry tree."

"My! but I'd like to see one of them spinning some silk," exclaimed the girl.

"Do they have any round here?"  
"Not to any extent. Efforts have been made to raise them in this country, but they have not proved successful. In China, however, the silkworm has been raised from the most ancient times, and for a long period all the silk used in the world was brought from there. But at last, it is said, the secret was found out by two travelers in China, who hid a few of the eggs in a hollow bamboo cane which

they brought home. How little they thought that those tiny eggs would be the beginning of the silk culture which now gains a livelihood for thousands of families."

"How big are the eggs, mamma?"

"They are about the size of a mustard seed, which is exceedingly small," explained Mrs. Carson, "and they are laid singly on the leaves of the mulberry tree, where they are fastened by a sticky gum. When the young caterpillars first come from the eggs they are very small, but they soon begin to eat greedily of the mulberry leaves and then grow very fast — and no wonder, for they eat, eat, all day long."

"They'd eat all the leaves off'n a whole tree in a little while, I guess," observed Rena, as she still smoothed the folds of silk.

"I imagine so, dear, for it is said that the worms from an ounce of eggs will eat in a month nearly a whole ton of leaves," rejoined the mother. "The silkworm lives as a caterpillar six or eight weeks, and in that time it changes its skin four times, and grows in size and greediness each time, and when full grown is about three inches long and sort of a cream color."

"At the end of about five weeks," continued Mrs. Carson, "the caterpillar stops eating, and crawls about, moving its head around. It is now looking for a good place to spin its cocoon, which is made of silk from its body."

"And is this what the silk for dresses is made of?"

"Yes, dear," was the reply; "the outside of the cocoon is covered with what is called floss silk, but inside it is all fine silk. After spinning a few coarse threads to hang itself by, the caterpillar folds up much like a horseshoe, with its legs outward, and then spins silk all over its body."

"All day long, and many a day,  
Busy silkworms spin away;  
Some are ending, some beginning,  
Nothing thinking of but spinning."

About the fourth day, when it has spun out all its silk, the worm inside becomes of a waxy-white color. In time the skin wrinkles and comes off, and then it becomes a chrysalis. In this state it lives about seventeen days, during which a thin skin is formed over it in which it changes to a winged insect."

"And then, mamma," exclaimed Rena, with wondering eyes, "it leaves all its silk behind, and comes out a beautiful butterfly, doesn't it?"

"Yes, that is where all our lovely butterflies come from," replied Mrs. Carson, "for just at the right time it breaks this skin and flies forth. The cocoons from which the insect has come out do not give as good silk as those which have not been opened. So, in silk-making countries, it is usual to kill the chrysalis by steaming or throwing the cocoons into hot water."

"Oh, I think it is just horrid to kill the butterflies," said Rena, in a sorry tone.

"It does seem too bad, but of course they want to get the silk in as fine a condition as possible, and it is an easier death, I imagine, than having a pin stuck through its body, to add to some

boy's collection of winged insects," observed the mother, in a slightly sarcastic tone.

"When the cocoons are to be unwound," continued she, "they are put into a trough of hot water, which is divided into four parts. Then four or five cocoons are dropped into each of these, and the threads of all are joined and drawn together through an eyelet, which scrapes off a good deal of the gum which adheres to the silk, and makes one thread of the four or five threads. This is then wound upon a reel; it is a bright yellow, and is called raw silk."

"The silk as spun by the worm is as fine as a cobweb, and about three hundred yards are usually obtained from one cocoon, but some have less than others. The silk has to go through a great many processes, from the cocoon to silk like that you have on your lap, Rena, and it involves a great amount of labor and expense; for, in addition to all I have already told you, it has to be reeled into skeins, sorted, dyed, and wound, before it is ready to weave into silk."

"That's why it's so 'spensive," said Rena; "but I'll think lots more of my lovely dress now that I know just how it was made."

Charlevoix, Mich.

## A BLOOMING BIRD

They were walking on the terrace,  
Mamma and little Fred;  
There they met a stately peacock,  
His gorgeous tail outspread.

As they stepped out of the pathway,  
To give His Highness room,  
"Oh, look!" cried Fred, astonished,  
"The peacock is in bloom!"

— MARY E. THOMAS, in *St. Nicholas*.

## It is Well to Think

MOTHER was working in the flower garden. "Harold," she said, "will you bring mother the big flower-pot that is in the shed?"

Harold ran to the shed, but soon came back without the flower-pot. "It is so big I was afraid I would break it, mother," he said.

"I can get it," cried Jennie, who was a whole year younger; and she ran out and soon came back, wheeling the big flower-pot in Harold's express wagon.

"I could have done that if I had thought of that way," said Harold.

"Any one could do it after the way had been thought of," said mother; "but Jennie thought of the way." — *Little Workers*.

## Promissory Notes

It is said that a man whose musical talent was as widely known as his impecunious condition once accosted a friend on the street, drew him into a doorway, and requested a loan of \$25.

"When do you think you'll be able to repay it?" asked the friend, to whom it was by no means a new experience.

"This time," said the ready borrower, with an engaging smile, "I hoped you'd be willing to make it a 'Kathleen Mavourneen' loan."

"A what?" demanded the practical man.  
"A 'Kathleen Mavourneen' loan," said his expensive friend. "It may be for years and it may be forever." — *Exchange*.

## OUR BOOK TABLE

**THE ENGLISH WORKS OF GEORGE HERBERT.** Newly Arranged and Annotated and Considered in Relation to his Life. By George Herbert Palmer. Houghton, Mifflin & Co.: Boston. 3 Vols. Price, \$6, net.

This most complete, and, critically speaking, the final edition of Herbert, is the result of the labor of a lifetime, a labor of love, and is perhaps the most thoroughly edited edition of an English poet in existence. It is very fitting that Herbert, in whose work the purest poetry and the most devoted piety are mingled, should have been treated with such fidelity and taste. No expense has been spared, either of money or mechanical skill, to make it the most beautiful edition also, in type, paper and binding, that has yet appeared. The poems are printed on the right-hand page and the notes face them on the left, a novel and interesting method. In the volume of prose, the notes are placed at the end. These notes are as copious as they are critically valuable. Professor Palmer writes a preface worthy of his theme, and gives, in a series of "Introductory Essays," a chronological survey of the poet's age, in which such matters as are essential to a general understanding of his work are discussed. The book, says the editor, "is a box of spikenard poured in unappeasable love over one who has attended my life. For fifty years he has been my bounteous comrade. The book will probably never be read entire by any one. Lavishness is in its aim. I could not die in peace if I did not raise a costly monument to his beneficent memory." The editor, in expressing his obligations to many helpers, pays a very tender tribute to the memory of his chief assistant, his wife, Mrs. Alice Freeman Palmer.

**LONDON FILMS.** By William Dean Howells. Illustrated. Harper & Brothers: New York. Price \$2.25, net.

The record of Mr. Howells' recent sojourn in London shows this admirable writer in his happiest vein. His delightful talk about London is most engaging. He draws illuminating and humorous contrasts between New York and the English metropolis, chatting delightfully of London weather, the street sights and noises, his rambles about town, the parks and churches, and his adventures with English lodgings and hansoms. The commentary is written in masterly style and enlivened with much humor and agreeable bits of gossip.

**THE DEBTOR.** A Novel. By Mary E. Wilkins Freeman. Harper & Brothers: New York. Price, \$1.50.

This popular author, whose New England tales have touched the hearts of thousands of readers in a way that few books have done, has in this novel, which has been running as a serial in *Harper's Bazar*, drawn a hero of no common sort, and his chequered career is appealingly portrayed. It is a searching study of character and also a well-told tale—in the true Mary E. Wilkins style. There is here a love story of the most alluring type, while the unusual fortunes of the "debtor" are sure to be followed with eager interest. The good and the evil in him are mixed very skillfully—evil enough to make things go with him far from smoothly, and to introduce an element of tragedy; good enough so that we do not altogether lose affection for him, which he justifies in the end by a brave recovery of his self-respect.

**CAROLINE OF COURTLANDT STREET.** By Weymer Jay Mills. Illustrations by Anna Whelan Betts. Decorations by W. E. Mears. Harper & Brothers: New York. Price, \$2, net.

The tinted decorations that cover every page of this thick-papered, wide-margined, sumptuous volume, as well as the elegant

covers, are enough to distinguish it, even if the story were quite worthless. And that it certainly is not, although we can hardly go into ecstasies over it. It is a tale of Perth Amboy and New York city in the year 1824. The heroine is the daughter of an actress and inherits a wild longing for the stage. She leaves her home in Amboy to obtain an engagement at the Park Theatre where her mother had been a star. Through a variety of circumstances, in which she carries herself well, she obtains a husband and escapes the stage. Courtlandt Street was then the most fashionable and aristocratic place of residence.

**THE MUSIC LOVERS' TREASURY.** Edited by Helen Philbrook Patten. Dana Estes & Co.: Boston. Price, \$1.20, net.

Every one who is fond of music, as well as poetry, will want this book, which is compiled with unusual taste and discrimination. The number of striking poems addressed to composers or written about musical instruments will astonish any one who has never examined the field for himself. Such great masters as Beethoven, Mozart, and Chopin, and such subjects as the violin, lute, piano, and orchestra, as well as more general related subjects, like "Musical Memories" and "The Might of Song," are frequent themes. The poets represented range from Shakespeare, Milton, and Schiller to the youngest of our present day choir. Hardly any popular or representative name is omitted. This is one of the most intelligently made, as well as fascinating, anthologies which has been published for years, and it certainly fills a long-appreciated want. There are gems from 100 writers, including Robert Browning ("Abt Vogler"), Mrs. Browning ("A Musical Instrument"), Frederic Lawrence Knowles ("The Singer"), Longfellow ("The Singers"), Whittier, Holmes, and Bryant have nothing. Richard Watson Gilder has six pieces—as many as Shakespeare—and Nathan Haskell Dole has five.

**THE ROAD BUILDERS.** By Samuel Merwin. The Macmillan Co.: New York. Price, \$1.50.

A railroad war in the far West, with plenty of spice and some bloodshed, as well as no end of skillful planning and hard working. There is something doing on every page—a dashing narrative of rattling affairs.

**THE TRAVELING THIRDS.** By Gertrude Atherton. Harper & Brothers: New York. Price, \$1.25.

Armed with Baedekers, the Moultons resolve to include Spain in their European trip, even if they have to travel third-class. So the party start off together, but soon Puck and Cupid begin to work midsummer madness among them. There is amusement in the sayings and doings of the frequently shocked Moultons, and excitement in a land of brigands and fierce matadors. The close is something of a surprise, and is achieved by a bold stroke of imagination. The heroine is a very original California girl, Catalina Shore, who marries, in the end, an English officer, Captain Over, with whom she falls in on the Spanish trip and in whose close company she travels. The country and its peculiarities of custom and scenery are well described.

**THE VILLAGE ARTIST.** By Adeline M. Teskey. F. H. Revell Co.: New York. Price, \$1.

This Artist is unique. The neighbors are the ordinary product of a humdrum village existence. Most are far from attractive, some distinctly repulsive or otherwise disagreeable. Using her imagination as a substitute for brush and colors, she paints mental portraits of what these *might have been*, seeing only the beautiful, refusing to note the warping of character through unfortunate environment or experience. Determining to treat each disagreeable

neighbor as though she were equal to her ideals, she creates the desire on their part for what the artist has conceived, thus imparting an inspiration and an aspiration for better things.

**THE SCHOOL-HOUSE IN THE WOODS.** By A. G. Plympton. Illustrated by Clara E. Atwood. Little, Brown & Co.: Boston. Price, \$1.25.

An excellent story for the young, with an unusual plot and strongly lovable characters, inculcating sympathy with nature, and faithfully portraying the daily life of school-girls and school-boys.

**BOYS WHO BECAME FAMOUS MEN: Stories of the Childhood of Poets, Artists, and Musicians.** By Harriet Pearl Skinner. Illustrated by Sears Gallagher. Little, Brown & Co.: Boston. Price, \$1.25.

The boyhood of eight celebrated men—Giotto, Bach, Byron, Gainsborough, Coleridge, Handel, Canova, Chopin—is here depicted for youth in a very taking way. The incidents narrated are essentially true, but they are told with so much animation and color, and with such filling in of probable detail, that they are made as interesting as fiction.

**HERNANDO CORTES, CONQUEROR OF MEXICO.** By Frederick A. Ober. Harper & Brothers: New York. Price, \$1, net.

This volume forms an important and entirely accurate addition to the history of Mexico. It tells how, in the sixteenth century, the intrepid adventurer, Hernando Cortes, subject of the King of Spain and bankrupt planter of Cuba, with a band of only five hundred untrained soldiers and sailors, fought and intrigued his way to absolute power. It is a stirring story of conquest, to which the dominant personality of Hernando Cortes—brave, light-hearted, and unscrupulous, a master of subtle strategy—gives all the charm of romance.

**IN THE HEART OF THE CANADIAN ROCKIES.** By James Outram. With Maps and Illustrations. The Macmillan Co.: New York. Price, \$3.

An enthusiastic lover of nature has spent three summers in this fascinating region, and endeavors in this rich volume to show something of its beauty and grandeur to the public. He has skillfully combined some of the most striking narratives of others with the fund of experience he has himself gathered in the exploration of hitherto untrodden peaks. He presents some account of all the more notable "First Ascents," together with a description of the chief points of interest massed in the mountain fastnesses. A large and fine collection of photographs has been utilized. The book will arouse in very many a strong desire to visit these romantic regions.

**AMERICAN DIPLOMACY: Its Spirit and Achievements.** By John Bassett Moore, LL. D., Professor of International Law and Diplomacy, Columbia University. Harper & Brothers: New York. Price, \$2, net.

The series of papers here presented in volume form reprinted from *Harper's Magazine*, have attracted wide attention in Europe and America. They expound the fundamental policies of our attitude towards other countries, the maintenance of which has caused American diplomacy to become one of the great formative forces in modern history. The work is of great interest, both as a contribution to history and as a series of narratives of hitherto little-known events. Some of the topics are: "The System of Neutrality," "Freedom of the Seas," "Fisheries Questions," "The Monroe Doctrine," "Expatriation," "International Arbitration," "Territorial Expansion," "Influence and Tendencies." The author repudiates the common idea that it is only within the past few years that the United States has become a world-power. She has always been



such in the fullest and highest sense, he claims, and the record of her achievements in the spread of liberal and humane doctrines is one of which any American may be proud.

**FAIR MARGARET. A Portrait.** By F. Marion Crawford. The Macmillan Co.: New York. Price, \$1.50.

Some forty volumes, nearly all of them novels, written mostly during the last twenty years, stand now to the credit of Mr. Crawford. His hand has by no means lost its cunning. The present book deals with the character and career of a beautiful English girl with a glorious voice, who becomes a prima donna in opera on the Paris stage. The villain of the piece, a Greek financier, very successful on the Paris bourse, is made quite attractive. The hero is in some ways very unheroic, so that the sympathies of the reader are much divided. A shock of the most startling nature is given in the closing page, and the entire unraveling of the mystery is deferred to a subsequent volume of which there has been previously no hint. It is a complete surprise, and not wholly an agreeable one. But many will look with keen curiosity for the promised sequel.

**THE GREEN SHAY.** By George S. Wasson. Houghton, Mifflin & Co.: Boston. Price, \$1.50.

It seems that "shay" is a term used on the coast of Maine for a certain kind of fishing boat. Hence the title of the book, which is a Maine story whose characters are mostly fishermen, active or retired. The moral conditions, as to wrecking and drinking, are represented as pretty low. We cannot agree, however, with the author in his opinion that "the exigencies of our own neglected kith and kin at home are at present more pressing than those of the heathen in far distant lands." This is often said, but it simply shows total ignorance of the condition of the heathen. Nor do we agree with the author that because prohibition laws are not well enforced they "are much worse than none, a menace to society instead of a protection." But the book, as a whole, is fairly good, and very readable.

**THE FAIR MAID OF GRAYSTONES.** By Beulah Marie Dix. The Macmillan Co.: New York. Price, \$1.50.

It is not a bit hard to read this book; indeed, it is difficult not to keep on after once beginning. The story is English, of the time of Cromwell, and contains an amazing amount of spicy adventure. It is ingenious and dramatic and romantic, a stirring tale, very well written. One really falls in love with "the fair maid," as does the hero, and rejoices at the eventual prosperity of the two.

**SAINT CECILIA OF THE COURT.** By Isabella R. Hess. F. H. Revell Co.: New York. Price, \$1.25.

A strikingly beautiful story that unites rapid action and dramatic situation with great tenderness. St. Cecilia is the nickname of a little red-haired girl, whose temper is hardly in accord with it, but who eventually rises superior to the discouragement of "The Court" in downtown New York where she lives. The pathos and humor are natural, the story showing many sides of life in the great city, the tenements, the hospitals, the saloons, and the good that lives there and will not die. There is much good character drawing.

**EDITORIAL WILD OATS.** By Mark Twain. Illustrated. Harper & Brothers: New York. Price, \$1.

Six short sketches, narrating, or purporting so to do, journalistic experiences of the humorist's youth. They are supposed to be very funny—at least, they make great pretensions that way, and try very hard so to be; but it is such a grotesque, exaggerated, strained sort of wit, that a very little

of it goes a good way. He who would spend a dollar for this sort of thing might be characterized as of that class soon parted from his money.

**CORDELIA'S PATHWAY OUT.** By Edna A. Foster. Lee & Shepard: Boston. Price, \$1.

A sequel to "Hortense," by the same author. Mrs. Foster, editor of the children's page of the *Youth's Companion*, knows how to write for the young. And in this story she convincingly shows that earnestness, will power, and tenacity of purpose may be as potent as brilliancy with its manifold temptations.

**THE FORT IN THE WILDERNESS; OR, THE SOLDIER BOYS OF THE INDIAN TRAILS.** By Edward Stratemeyer. Lee & Shepard: Boston. Price, \$1.25.

The fifth volume of the Colonial Series, continuing "On the Trail of Pontiac," and written with all the fire and grace characteristic of this well-known author.

**LOHENGRIIN, SON OF PARISFAL. A Mystical Drama** by Richard Wagner, freely translated in Poetic Narrative form by Oliver Huckel. T. Y. Crowell & Co.: New York. Price, 75 cents.

Many will be glad to have in this convenient and attractive form the story which underlies the famous opera. It is said to be the first good English setting of it and the best version for the general reader. The blank verse into which it is rendered is smooth and pleasing and the story itself has a deep religious lesson. It shows the absolute necessity of an unquestioning faith in order to fullness of blessing. Doubt destroys happiness. All is right so long as we perfectly love and trust God; but begin to ask His name and question His nature, and He is soon lost to us. Faith is the most necessary thing both in daily and divine life. Fear hath torment which nothing but love can cast out. These great truths are more than hinted at in "Lohengrin," and the reading of it can be recommended.

**HEART'S DESIRE. The Story of a Contented Town, Certain Peculiar Citizens, and Two Fortunate Lovers. A Novel.** By Emerson Hough. The Macmillan Co.: New York. Price, \$1.50.

The town of Heart's Desire is in Texas, but why so named it would not be easy to tell. Its citizens are indeed peculiar from the fully civilized point of view, and their company scarcely to be much desired. Cowboys and desperadoes abound, and very singular talk flows freely through the pages. Copyright has been taken out on it by four separate companies, besides the author, for what reason does not appear.

**MIRIAM.** By Julia Baldwin McKibbin. Jennings & Graham: Cincinnati. Price, \$1.25.

A Southern story of the time before, during and just after the war, in which the ever-present colored question comes in, and many stirring scenes of love and battle are introduced. The characters are pleasing and the influence is good, and everything comes out as it should. While the book from a literary point of view cannot be ranked in a high class, and suffers from comparison with the best, it is creditable to the writer and publishers, and will be warmly welcomed by many.

**THE WARD OF THE SEWING CIRCLE.** By Edna Edwards Wyllie. Little, Brown & Co.: Boston. Price, \$1.

A simple, natural story of a little orphan adopted by a sewing-circle, the members of which take care of him in turn, for periods of two months. The story exhibits much tenderness and pathos, and at the same time has a great deal of humor and strong character-drawing. Johnny, the Smithville orphan, is a real boy to the end, with the genuine child buoyancy that takes advantage of each break in his successive misfortunes. The story is admirably told, the characters are realistic

and consistent, and a bit of romance at the end gives the tale a fitting climax.

**THE MOST BEAUTIFUL THING IN THE WORLD.** By Fletcher Harper Swift. With illustrations by George Alfred Williams. E. P. Dutton & Co.: New York. Price, \$1.

Though a small book, it contains much good sense and the best of teaching. It relates how a monarch, King Timen, who had a passion to possess the most beautiful thing in the world, was shown by a magician that he had been seeking it in the wrong quarter; that the Garden of Selfishness could not produce it, nor the Castle of Pride and Fear; that the armies of Mine and Thine could not gain it with all their fighting; that the most beautiful thing is a life full of kind deeds and thoughts, which finds its greatest joy in giving up to others what is its own, which amid its own sorrow and suffering thinks of the suffering and sorrow of other lives.

**THE SUNDAY SCHOOL MISSIONARY SPEAKER.** Compiled by James Mudge, D. D. Missionary Society of the Methodist Episcopal Church: New York. Price, 25 cents, paper.

This book comprises more than 250 selections in poetry and prose, mostly the former, suitable for use in missionary programs for Sunday-schools and young people's societies. It is far more extensive than anything heretofore attempted, and will meet, it is believed, a long felt want. There are pieces for all ages, culled from a very wide range of search by one who has been an enthusiast in the matter for many years. It is hoped that our Sunday schools will now be all speedily organized into missionary societies. One of the difficulties in the matter is certainly removed by the production of this very useful work.

**SIDNEY: Her Summer on the St. Lawrence.** By Anna Chapin Ray. Illustrated by Alice Barber Stephens. Little, Brown & Co.: Boston. Price, \$1.50.

Having completed the popular "Teddy" books, which delighted and continue to entertain thousands of readers, Miss Ray takes for her new book for girls and boys a new scene and an entirely new set of characters. Sidney Stayres is another of this author's true, helpful, earnest girl characters, and her summer on the St. Lawrence with her cousins and their friends was an eventful one.

**THE KARLS OF KARLTONVILLE, AND THEIR NEW THOUGHT; OR, THE LIFE BEAUTIFUL.** By Anna Atwood Drew. James H. Earle & Co.: Boston. Price, \$1.25.

A New Thought book in story form by the wife of a Methodist minister in a Southern parsonage. The story is of slight value, only a sort of string on which to thread the beads, or pearls, of the theory. It is to the latter that the attention of the reader will be mainly directed. They are inspiring, and well adapted to show "the transforming power of the 'New Thought.'" Has it, then, such power? Over a certain class of minds, yes. To be sure, it is not distinctively different from that which is found in the teachings of Christ when they are rightly apprehended and profoundly applied. But how few do this! And many who miss their birthright in Jesus, who are not attracted by the "holiness" teachings, and do not take to the mystical writers either Protestant or Catholic, are especially impressed by the peculiar phraseology of these more recent writers, and through their instrumentality enter into peace and joy. Mrs. Drew says: "The Life Beautiful has its genesis when the 'I am' of individual being takes possession of the 'I can' of individual ability, and the 'I will' of individual purpose; and, leaning on the Everlasting Arms, dedicates itself to the glorification of common things." This is not quite the orthodox Christian statement, and we doubt its adaptability to the average person, but it has a meaning and a mes-



sage to the exceptional, and in this let us rejoice. This book is in no way a transcript of real life, or of any life that is within the bounds of human possibility. It reads like a fairy story in its calm ignoring of the sad facts of human nature. No such transformations as it depicts can take place so rapidly and from such slight causes. But it will do good to some, and all the glory it depicts can be gained by those who will fully follow Jesus.

**THE STORY OF THE BIG FRONT DOOR.** By Mary F. Leonard. T. Y. Crowell & Co.: New York. Price, 75 cents.

The "Big Front Door" is the hospitable entrance to an old fashioned home. There is a lovely aunt who has charge of a family of lively boys and girls, who form a friendly club, and do many pleasant things. The motto of the book, "They helped every one his neighbor," shows it to be a wholesome home story.

**THE FAMILY ON WHEELS.** By J. MacDonald Oxley. T. Y. Crowell & Co.: New York. Price, 75 cents.

A charming little tale—adapted from the French—of a family of four orphan children and their unique way of earning a living, with their trained elephant and dog. The story has both humor and pathos, but the ending is happy.

**THE MAN FROM RED KEG.** By Eugene Thwing. Dodd, Mead & Co.: New York. Price, \$1.50.

A stirring story of the wild frontier, with all necessary ingredients of love and crime. What is very unusual is the manifestation, at the close, of a truly Christian spirit of forgiveness toward an enemy, by which triumph of high principle a most gratifying result to several persons is worked out.

**LIFE'S NOBLER PENALTIES.** By George H. Morrison. American Tract Society: New York. Price, 35 cents.

Five of Morrison's devotional homilies are taken from the larger book and put up in small compass, with the title of the first one. The other ones are: "On the Possible Blessing of our Limitations," "On the Helpful Doctrine of Divine Concealment," "On the Subtle Peril of Reaction," "On the Glad Fact of Compensations." All are first-class.

**MRS. RAFFLES.** Being the Adventures of an Amateur Crackswoman. By John Kendrick Bangs. Harper & Brothers: New York. Price, \$1.25.

Mr. Bangs has most amusingly parodied the adventures of the celebrated Raffles in narrating the burglaries in which, after Raffles' death, his widow is concerned. How Andrew Carnegie is induced to donate a library to Raffleshurst-by-the-Sea; how Mrs. Raffles obtains a munificent loan on the strength of a few steel bonds, at last runs off with Mrs. Constant Scrappe's husband, and other events, make a most laughable narrative.

**TALES OF THE FISH PATROL.** By Jack London. The Macmillan Co.: New York. Price, \$1.50.

Seven stories of courage and cunning, narrated with all of Mr. London's skill, and illustrated by Mr. George Varian. The patrol operated for the Government in the waters of San Francisco Bay against the Greeks and Italians and Chinamen who were constantly breaking the laws. It is very spicy reading.

**THE GREGORY GUARDS.** A Boys' Club which Made Men. By Emma Lee Benedict. Lee & Shepard: Boston. Price, \$1.25.

A young man of wealth is trustee for a fund to help boys, and chooses six to pass the summer at his home on an island near New York. These lads, of widely different temperaments as well as earlier lives, are most interestingly developed by the young man and his wise tutor, and in true boy fashion form a "club," whose highest purpose it is to watch over the property

and interests of their benefactor, and to which they give his name. The two leading members, one a former New York newsboy, whose progress is a leading feature of the story, are the means of restoring his home to the one who is responsible for their entrance upon the road to manly success, after rascality had taken it from him. A story of reaping good by doing good, bright and entertaining.

**THE SCARLET PATCH.** The Story of a Patriot Boy in the Mohawk Valley. By Mary E. Q. Brush. Lee & Shepard: Boston. Price, \$1.25.

A stirring Revolutionary tale. "The Scarlet Patch" was the badge of a Tory organization, and a loyal patriot boy, Donald Bastien, is dismayed at learning that his uncle, with whom he is a "bound boy," is secretly connected with this treacherous band. Thrilling scenes follow, in which a faithful Indian figure prominently, and there is a vivid presentation of the school and home life as well as the public affairs of those times.

**HELEN GRANT AT ALDRED HOUSE.** By Amanda M. Douglas. Lee & Shepard: Boston. Price, \$1.25.

The fortunes of Helen Grant have been already followed with interest by many readers in two previous books. In the present volume she returns to school at Aldred House, where her girlhood gradually unfolds to enthusiastic young womanhood. She is not very romantic, fond of study, and has ambitious aims, yet is tender in her friendships, sincere and helpful. In her happy year at school she attracts Mrs. Aldred's regard, which has an influence in shaping her own character and in her effect upon friends. When she is ready for college she has to choose between the career that she has marked out and the proffered loves of more than one. But she chooses the college, very sensibly.

**DAVE PORTER AT OAK HALL; OR, The School-days of an American Boy.** By Edward Stratemeyer. Lee & Shepard: Boston. Price, \$1.25.

America's most widely read writer of stories for boys, Mr. Stratemeyer, has entered upon a promising series in his happy creation of a typical American school-boy, whose fortunes will in succeeding volumes take him to adventures in distant lands, as well as follow his life at a popular boarding-school. Never was there a brighter, more manly, thoroughly up-to-date boy than Dave Porter. How, as a green country boy, he went to Oak Hall, how he was hazed, and how he had to fight his way through until he was voted a jolly good fellow, and was given a place on the school baseball team and helped to win a great game, is told with a naturalness that is true to life.

**HARRIS COOK BOOK.** Compiled by Abbie A. North and Mary H. Espey, of Rising Sun, Indiana. Press of Jennings & Graham: Cincinnati. Price, \$1, net.

The nucleus of this book is gathered from an Indiana family of the name of Harris; hence the name. The recipes are said to be plain, practical, and thoroughly tested. Dr. D. J. N. Hurty, secretary of Indiana State Board of Health, gives at the close a chapter on "The Prevention of Tuberculosis," but we do not suppose this implies that the eating of the food recommended in the cook-book will produce consumption—that is, the kind of consumption here provided against.

**MARY 'N' MARY.** By Edith Francis Foster. With about 100 illustrations by the author. Dana Estes & Co.: Boston. Price, \$1.25.

A captivating story for young girls. The two Marys in the story—one born of rich parents, and the other of poor—are both healthy, natural, fun-loving little girls who win the affection of the reader from the first page. The children meet with the

usual number of mishaps and adventures, and are safely delivered out of them all to ensure the indispensable happy ending.

**MR. PENWIPER'S FAIRY GODMOTHER.** By Amy Woods. Dana Estes & Co.: Boston. Price, 50 cents.

"Each one of us," says the author in her neat dedicatory words, "has a fairy god-mother who brings out the best that is in us, and to mine, who is my mother, I dedicate this little book." The children will like it, and be benefited by reading it. The sweet, old-fashioned virtues of patience and unselfishness are well illustrated, and there are touches of humor as well as of pathos.

**THE STORY OF JESUS.** Told for Little Children. By Anna Batchelor. Dodge Publishing Company: New York. Price, 50 cents.

The old, old story in very simple language, large print, and abundant illustrations.

**BOLD ROBIN AND HIS FOREST RANGERS.** By Caroline Brown. E. P. Dutton & Co.: New York. Price, \$1.25.

Robin Hood and his merry men are here set forth again with plentiful dialogue and many pictures, sure to interest the children.

**CHATTERBOX FOR 1905.** Dana Estes & Co.: Boston. Price, \$1.25.

Chatterbox is more than a mere book. It is almost an institution, and is rightly pronounced "a favorite on both sides of the ocean." This year's Chatterbox is fully up to its usual standard of excellence. In addition to an interesting miscellany of stories and sketches, it contains over 200 full page illustrations, including six handsome color plates. There are over 400 large pages in all.

**JOSIE BEAN: Flat Street.** By Harriet A. Cheever. Dana Estes & Co.: Boston. Price, \$1.25.

The story of a brave young girl who rose, by her own exertions, from poverty and obscure surroundings to successful work as an artist, and to opportunities for travel and friendships. An admirer of Mrs. Cheever's stories for girls has pronounced "Josie Bean" the author's best book, and predicts for it even a greater success than that enjoyed by its popular predecessors. The character of Josie possesses as great charm and beauty as her rosy face, surrounded by its frame of auburn hair. This is a wholesome, breezy book, ideally suited for girls—and their brothers.

**THE INNER LIFE.** By J. R. Miller. Thomas Y. Crowell & Co.: New York. Price, 50 cents, net.

One of Dr. Miller's popular devotional books, with numerous illustrations and an elegant cover, suitable for a present.

**SIR THOMAS BROWNE.** By Edmund Gosse. The Macmillan Co.: New York. Price, 75 cents, net.

Sir Thomas Browne is mainly known in these days by his "Religio Medici," which is still read by the devout and the curious. They will be glad to have their vague ideas pleasantly filled out under so competent and skillful a teacher as Mr. Gosse, who has been selected by Mr. Morley to write this number of the "English Men of Letters."

**AMERICAN HEROES AND HEROINES.** By Pauline Carrington Howe. Lothrop Publishing Co.: Boston. Price, \$1.25.

This book, which will tend directly toward the making of patriotism in young Americans, contains some twenty brief, clever and attractive sketches of famous men and women in American history, among them Father Marquette, Anne Hutchinson, Israel Patnam, Molly Pitcher, Paul Jones, Dolly Madison, Daniel Boone, etc. Not the least valuable feature of the book is the including, with the well-known characters mentioned, of a number



of others well worthy of note, even if their names have not been given such national prominence. Among these are Haym Salomon, the patriotic Jewish broker of Philadelphia, Dr. Kane, the Arctic explorer, Margaret Haughery, the benefactress of New Orleans, and the Western heroes, Kit Carson and Sam Houston.

MY LITTLE LADY-IN WAITING. By Louise E. Catlin. Lee & Shepard: Boston. Price, \$1.25.

A good story for children. Little Nellie Ross, left alone in the tenement house district of New York, is taken up by a kind lady at the vacation school and taught practical housekeeping. She thus is able to win a home for herself, and after a time, in Germany, saves from injury a little girl who proves to be a princess. She is thus introduced into court life, and springs from a patient drudge to high honors.

## Magazines

—The *Methodist Quarterly Review* for October has eleven solid articles beginning with one by Bishop Galloway on Bishop Hargrove, and ending with one by the editor on "Biblical Criticism and the Christian Faith" — the paper he read before the Ecumenical Conference in 1901 at London. Dr. Lovejoy, of the North Georgia Conference, discusses the question, "Is a Christian Socialism Possible?" and concludes that the fundamental demands or doctrines of the Socialists are not compatible with the principles of the Christian religion. This periodical devotes twenty one of its editorial pages to missions — a noble example. (Smith & Lamar: Nashville, Tenn.)

—Few periodicals offer their readers what the *Youth's Companion* does. The contributors for 1906 will include Madame Curie (the discoverer of radium), Luther Burbank (the "Wizard of Horticulture"), Hon. Grover Cleveland, Helen Keller, Margaret Deland, Capt. A. T. Mahan, Lady Henry Somerset, Commander R. E. Peary, Rev. Dr. John Watson (Ian MacLaren), Sir Edwin Arnold, Senator Henry Cabot Lodge, Justice D. J. Brewer (of the United States Supreme Court), the Duke of Argyll, Justin McCarthy, Rider Haggard, Robert Grant, F. A. Vanderlip, Herbert Putnam (Librarian of Congress), Richard Whiteing (author of "No. 5 John Street"), Pres. H. S. Pritchett (of the Massachusetts Institute of Technology), Sir H. H. Johnston, and Prof. L. H. Bailey (of the Cornell College of Agriculture). It has been said that a year's reading of the *Youth's Companion*, if not in itself a liberal education, is a foundation for it and a valuable supplement to it. The special articles the *Companion* prints are written expressly for it by the men and women who lead in material, intellectual and moral progress; through them the reader is admitted to laboratories where momentous discoveries are unfolding; to the confidences of experts in educational work of all kinds, and to a knowledge of whatever is being sought for and done to enrich the world of today and the world of tomorrow.

—Individual readers or magazine clubs, in making up their lists of periodicals for 1906, will do well to give consideration to the *Living Age*. This magazine occupies a field peculiarly its own. It gives sixty-four pages every Saturday of selections from the best and most popular English periodicals, and is almost indispensable to any one who wishes to keep informed upon public affairs and current discussion. The sources from which its material is taken represent an annual cost price of nearly two hundred dollars. The magazine serves an exceedingly useful purpose by sifting out from week to week whatever in English periodicals an intelligent American reader cares most for, and reproducing these articles without abridgment. Fiction, essays, travel sketches, poetry, critical and biographical papers, literary and art articles, and much else besides, will be found in the magazine, for the range of its selections extends all the way from the stately quarterlies to *Punch*. The subscription price is \$6 dollars a year, but a trial subscription of three months, thirteen numbers, may be had

for \$1. (Living Age Company: 6 Beacon Street, Boston.)

—The *Chautauquan* for November is mainly filled with "The Spirit of the Orient," by George William Knox. Miss Jane Addams, of Hull House, Chicago, writes on "Work and Play in Education," and Chancellor John H. Vincent continues to furnish a contribution of a religious nature called "The Vesper Hour." (Chautauqua Press: Chautauqua, N. Y.)

—The special features of the *American Monthly Review of Reviews* for November are: "The Driving Power of Life Insurance," by Vice-President D. P. Kingsley, of the New York Life Insurance Company; an informing paper by W. T. Stead on "Russia's First Parliament, the Duma;" "Lessons for America in the Japanese Army Medical Service," by Dr. Louis L. Seaman; "The Sanitation of Japan's Navy," by Surgeon-General Suzuki; a forecast of the congress on church federation in New York, by George Perry Morris; and an account of the movement for church federation in England, by Dr. G. Campbell Morgan. The editorial department, "The Progress of the World," treats of the independent mood in American politics as illustrated in this year's campaigns. (Review of Reviews Co.: New York.)

—The *American Illustrated Magazine* (for thirty years *Leslie's Monthly*) begins in the current number a dramatic and emotional serial by Mary Cholmondeley, entitled, "Prisoners." It continues the "Story of American Printing," describes "The Hopeful Tendency in Fiction," and has an excellent essay, by Annie Payson Call, on "Money Strain." The utter foolishness and insanity of this strain, whether it be in the getting line, the keeping line, or the spending line, has rarely been so well set forth. (Colver Publishing House: 141 147 Fifth Ave., New York.)

—It has seemed in years past as if *St. Nicholas* simply couldn't be any better; but every year standards advance and brains and hands grow more skillful in producing a magazine that delights young hearts. So a host of finer features than ever is promised for the coming year. First there will be Miss Helen Nicolay's "The Boy's Life of Abraham Lincoln." Miss Nicolay is the daughter of John G. Nicolay, one of Lincoln's private secretaries. "The Boy's Life of Abraham Lincoln" begins in the November number and runs through the year. Captain Harold Hammond has written more "Pinkey Perkins" stories for coming numbers of *St. Nicholas*. "The Crimson Sweater," Ralph Henry Barbour, is a new serial story for both girls and boys. Still another serial story is "From Sioux to Susan." It is about a girl, but boys will like her. Ralph D. Paine, and Maurice Francis Egan, and Rebecca Harding Davis, and other favorites of young readers are at work on stories and sketches. *St. Nicholas* League is fifty thousand strong, and growing fast. Its membership, its competitions, and its prizes are open to all young people on the simplest of conditions and without any cost. Another department, Nature and Science, is doing fine work in arousing a wholesome interest in nature. There are other departments; there are always pictures and jingles and delightful sketches almost without end. The child who reads *St. Nicholas* is richer and happier for it all his life. (Century Company: New York.)

—The *Critic and Literary World* discusses in its November issue the "Popularity of Bernard Shaw;" tells of "Mr. Sothorn as a Producer;" illustrates "New Orleans in Fiction;" has a poem by James Buckham; and the fifth section of his "Concord Note-Book," by F. B. Sanborn. (Critic Company: 27 West 231 St., New York.)

—In the November *Bookman* the St. Botolph Club of Boston finds adequate description; Mr. Peck's "Twenty Years of the Republic" arrives at the free silver craze; and Mr. Churchill Williams discusses the important question: "Whom shall We Write Books For?" (Dodd, Mead & Co.: New York.)

—*Current Literature*, so thoroughly edited by Mr. Edward J. Wheeler, presents a wonderfully complete view of all that the month has done or talked about in Literature, Art, Religion, Ethics, Science, Discovery, Music, the Drama, Politics and Business. There is much to be learned from its pages. In its religious

section, describing the "Message of Harnack," it gives a quotation from the *Edinburgh Review* which says — we think correctly — "The traditional position is as dead as the Ptolemaic astronomy; the idea of its resurrection belongs to the world of dreams." (Current Literature Publishing Co.: New York.)

—The *Bible Student and Teacher* for October is still printing the essays read at the New York Conference of long ago. It is still struggling in a vain effort to get the magazine out on time. (American Bible League: 39 Bible House, New York.)

—The *Inter-Nation* — a journal of literature and advocating reciprocal tariffs — begins its second volume with the November issue, and makes its first appearance on our table. We are pleasantly impressed with it. It has handsome portraits of Henry M. Whitney, Eugene N. Foss, Dr. Samuel A. Tuttle, Alexander McGregor, Henry Siegel, Alvin H. Sanders, and Gov. Cummins. Many of the strong addresses at the great Reciprocity Convention in Chicago are given, and we think it very well calculated to win converts to the side it champions. (Inter-Nation Company: Boston.)

—The November number of *Recreation* has an attractive list of articles, including: "Fowling on the Susquehanna," "Muskrats," "Footprints on the Sand," "In the Sierra Nevada," together with the usual departments filled with the freshest things about athletics, motoring, hunting, photography, etc. (Wm. E. Annis: 32 West 24th St., New York.)

—Dr. Charles L. Goodell opens the November number of the *Methodist Review* with a ringing appeal to Methodist ministers to preach the evangel. Prof. Kuhns, of Middletown, Dr. A. H. Tuttle, Dr. Geo. P. Eckman, and Dr. Geo. H. Bennett have also excellent contributions on "St. Francis," the "Golden Age of Hebrew Literature," "Thackeray," and "Errors of the Faith-Healer." The editor furnishes a beautiful contribution on "God's Tenderest Promise," namely, "As one whom his mother comforteth, so will I comfort you." The book notices are good, but are less valuable and interesting than they might be if they were not so uniformly laudatory. (Eaton & Mains: New York.)

—The illustrations in the November *Photo Era* are mainly the work of the Portland (Me.) Camera Club — and very superior work it is. "A Toller of the Sea," by F. H. Thompson, makes a beautiful frontispiece. The articles this month include an "Appreciation" of the Portland Camera Club by Editor Cummings; "The Principles of Photography Briefly Stated;" "Photo Era Tours in Europe;" "What the Microscope Sees in the Dark Room." (Photo Era Publishing Company: 170 Summer St., Boston.)

—The opening and longest article in the *Atlantic* for November is by the veteran publisher, Henry Holt, on "The Commercialization of Literature." It deals with the relations of publishers to one another, to the public, and to the authors, and is full of matter. Other important contributions are: "Recent Progress in the Study of Domestic Service," "How Statistics are Manufactured," and "Telephone Development in the United States." (Houghton, Mifflin & Co.: Boston.)

—Rev. Charles M. Sheldon, D. D., writes very pungently in the November number of the *Homiletic Review*, on the question: "Shall Human Society be Christianized?" He accounts the Christianity of the present day to be merely nominal and formal, and thinks if a real Christianity were preached from the pulpits, there would be a great many martyrdoms. Dr. Camden M. Coburn has a fine contribution headed, "Reinterpretation of the Bible in the Light of Modern Research." It is devoted mainly to insisting that the Bible stories of the creation, etc., must be interpreted symbolically and figuratively, being written for Orientals by Orientals. (Fank & Wagnalls Co.: New York.)

—The *World Today* for November treats, in its usual vigorous way, many present day topics, such as: "Chicago's Traction Question," "The Salmon Fisheries of the Northwest," "Reforming Athletics in the Central West," "Observing an Eclipse in Labrador," "Country Library Pioneering in Massachusetts." (World Today Publishing Company: Chicago.)

## THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

## Fourth Quarter Lesson XI

SUNDAY, DECEMBER 10, 1905.

NEHEMIAH 8:8-18.

## READING AND OBEYING THE LAW.

## I Preliminary

1. **GOLDEN TEXT:** *Blessed are they that hear the Word of God, and keep it.* — Luke 11:28.

2. **DATE:** B. C. 444.

3. **PLACE:** Jerusalem.

4. **HOME READINGS:** Monday — Neh. 8:18. Tuesday — Neh. 8:9-18. Wednesday — Deut. 11:18-21. Thursday — Deut. 31:7-18. Friday — Josh. 1:1-9. Saturday — Psa. 78:1-11. Sunday — 2 Tim. 3:10-17.

## II Introductory

Ezra now appears on the scene. Thus far unmentioned in the Book of Nehemiah, having no recorded part in the exciting crisis through which the nation had just passed, he emerges suddenly from an unexplained obscurity of twelve years as the founder of a new system of religious teaching. He appears with the title and functions of scribe. Doubtless the office had an earlier beginning, but "in Ezra it received an importance altogether unprecedented."

A wooden tower, or platform, had been erected in the open square south of the temple, known by the name of Ophel; and on the first day of the seventh month, in the early dawn, the people gathered spontaneously, not to offer sacrifice, but to receive instruction. All classes were present — young and old, rulers and people. Even the women came forth from the seclusion which Oriental custom imposes, to attend the rare occasion. No motive of mere curiosity can explain this assembling of the people; there is the clearest indication that they thirsted for knowledge, that they were profoundly in earnest to know "the law of Moses which the Lord had commanded to Israel." And when Ezra, followed by his attendants, ascended the platform and unrolled the parchment, and then paused for a moment to return thanks, and "bless the Lord, the great God," the entire multitude rose to their feet, their hands uplifted in supplication, and the deep murmur of their "Amen! Amen!" was followed by an impulsive and unanimous act of adoration which testified at once to their reverence and receptiveness: "They bowed their heads and worshiped the Lord with their faces to the ground." Then, amid the hush of an audience painfully intent to catch every syllable, the voice of Ezra was heard reading in distinct tones what had taken place in the remote beginning, "when the heavens and earth rose out of chaos." Like a panorama passed before them the drama of creation, the garden, the fall, the sorrow that followed sin, the first murder, the years before the flood. They saw the ark riding over a shoreless sea, and heard the confusion of tongues around the unfinished tower of Babel. They followed Abraham in his migration, as he rose at the call of God and went forth, "not knowing

whither he went." They traced the line of the patriarchs, and listened to the story of their ancestral bondage in Egypt, and of "the mighty and outstretched Arm" which brought them forth. The Red Sea passage, the giving of the Law, the desert wanderings, the glory and the guilt of the nation, all passed in review before them as they sat from morning until midday. And when the old mother tongue became obscure, there were those at hand who could render it into the vernacular Chaldee, and give the sense, and when Ezra grew weary, the attendant priests took up the scroll. Whatever was difficult was explained. Nor were the people permitted to give way to their emotions, except the joyful ones. The day was "holy," and grief was forbidden. The day was festive; and when the reading was over, all were required to "eat the fat and drink the sweet, and send portions unto them for whom nothing is prepared."

During the reading on the second day it was discovered that one of the great feasts — that of Tabernacles — commanded by Moses, had been neglected. The week appointed for its celebration was close at hand. So the people began at once the preparations, collecting branches of olive and pine and myrtle and palm. On the day appointed the roofs and courts of the houses and the public squares were gay with the green booths which the people erected, and "the gladness" was "very great." The feast was kept seven days, ending with the solemn assembly on the eighth, but on none of these days was the reading of the book of the Law omitted.

## III Expository

8. So they (R. V., "And they") — Ezra and the priests. Read in the book of the law — probably the whole body of sacred writings up to this time. Stanley understands by this only the Pentateuch, and possible Joshua. "It contained no single song of David, no single proverb of Solomon, no single prophecy of Isaiah or Jeremiah. It was the Law." Distinctly — referring to the enunciation. Every word was plainly pronounced and received its proper emphasis. Gave the sense and caused them to understand (R. V., "gave the sense, so that they understood"). — Being accustomed to use the Chaldee in their daily speech, the meaning of the Hebrew text was carefully explained, when necessary, in the tongue with which they were familiar.

9. Nehemiah which is (R. V., "was") the Tirshatha — a change of style from the first to the third person, which Rawlinson notices as indicating that this part of the Book was written by a different hand. The title "tirshatha" (later "pasha") is more honorable than the word *pechah*, or governor, by which he has been previously designated. This day is holy — and therefore festive. Mourn not . . . for all the people wept. — Their minds were receptive and docile, and familiarity had not dulled the edge of the Word; hence it was "quick and powerful, sharper than a two-edged sword." Their convictions of past unfaithfulness were poignant. Laid side by side with their lives, nearly every sentence wrote condemnation. No wonder they broke into weeping and loud lamentation. But their rulers quickly called them to order by reminding them what day it was (Sabbath, the Feast of Trumpets, the first day of the civil year), and enjoining upon them to be joyful in the Lord. True, they

had been sinful and were deserving only of punishment, but God had shown them great mercy, and was willing to be more gracious still to them, if they turned to Him with sincerity and right purposes. "Note the fact that the High Priest, on whose mitre was written, 'Holiness to the Lord,' was forbidden to mourn" (Crosby).

10. He said — a sort of official proclamation of thanksgiving. Eat the fat. — "Let your soul delight itself in fatness." Drink the sweet — "especially the new wine of the season" (ferry). Instead of mourning and fasting, they were to indulge their appetites upon the choicest dainties they could command. Send portions unto them (R. V., "him") for whom nothing, etc. — The needy were not to be left out in the universal rejoicing. They were to taste the benevolence of the more favored. Neither be ye sorry — R. V., "Neither be ye grieved." The joy of the Lord — "the joy of loving and being loved by God" (Cable). Is your strength. — Holy joy carries with it spiritual strength. Sorrow depresses, unnerves the soul; joy uplifts, and fills it with courage.

11, 12. The people went their way — exhibiting remarkable docility in obeying the instructions, no part of which was forgotten. Because they had understood the words — a second reason for their obedience. God's word was no longer sealed to them; and though they were deeply grieved at the thought of their sins, their determination to henceforth obey the law led them to trust in the promise recorded for those who should "return" unto the Lord.

13-15. The chiefs of the fathers (R. V., "the heads of fathers' houses") — the venerable chiefs of the families or clans; the secular leaders uniting with the spiritual leaders to listen to Ezra's reading. Unto Ezra. — It is quite possible that during the interval of his retirement he had brought together into a continuous narrative documents which were previously disconnected. Found written. — Ezra had probably reached the 23d chapter of Exodus in his public reading; the same directions, however, are contained in Lev. 23, Num. 29, and Deut. 16. Should dwell in booths — referring to the Feast of Tabernacles, the thanksgiving feast of the Jews. Should publish, etc. — Nowhere else is this command mentioned. Go forth unto the mount — the Mount of Olives, probably. Branches of thick trees. — "Ye shall take on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days" (Lev. 23:40).

16, 17. Roof of his house — an obvious location for one of these tents of boughs. Street (R. V., "broad place"). — These public squares would be available for those whose homes were outside of Jerusalem. Gate of Ephraim — on the west. Made

## A Bad Stomach

Lessens the usefulness and mars the happiness of life.

It's a weak stomach, a stomach that can not properly perform its functions.

Among its symptoms are distress after eating, nausea between meals, heartburn, belching, vomiting, flatulence and nervous headache.

## Hood's Sarsaparilla

Cures a bad stomach, indigestion and dyspepsia, and the cure is permanent.

Accept no substitute.



booths. — They had nearly two weeks in which to make preparations. The feast lasted from the 15th to the 23d (inclusive) of the month. Since the days of Jeshua — Joshua. Done so. — Not that the feast had not been celebrated in that long period, but it had not been so celebrated — with such spontaneity and gladness.

18. Day by day. — Ezra's Bible school was a daily occurrence, and by the end of the Feast the people must have been made fully acquainted with God's will as laid down by Moses. Solemn assembly. — This eighth day convocation was afterwards merged into the Feast itself, as "the last great day." According unto the manner (R. V., "According unto the ordinance") — Lev. 23 : 36.

#### IV Inferential

1. Our lesson gives a graphic picture of an Old Testament Sunday-school.
2. "The word of the Lord was precious in those days; there was no open vision."
3. It is a good sign when all the people, without distinction of age or sex, meet to hear what God the Lord hath spoken. The Bible school should embrace the whole church.
4. A wise superintendent selects his assistants with care.
5. Every corner should be an "amen corner."
6. Worship is an essential preliminary to Bible study.
7. A Sunday-school teacher should master the sense of a lesson and be able to impart it in a clear and impressive manner.
8. There is a mirth which is holy. Reverence and gladness are not antagonistic.
9. "Rejoicing in the Lord" is a duty.

#### IV Illustrative

Green, in his "Short History of the English People," chap. 8, gives a marvelous testimony to the effect of the printed Bible in Elizabeth's reign. "No greater moral change ever passed over a nation than passed over England during the years which parted the middle of the reign of Elizabeth from the meeting of the Long Parliament. England became the people of a book, and that book was the Bible." "It was as yet the one English book which was familiar to every Englishman. It was read in churches, it was read at home, and everywhere its words . . . kindled a startling enthusiasm." Its literary and social effects were great, "but far greater was the effect of the Bible on the character of the people at large." "One dominant influence told on human action." "The whole temper of the nation felt the change." "A new conception of life, a new moral and religious impulse spread through every class" (Pe-loubet).

#### New England Deaconess Jottings

— The many friends of Miss Josephine S. Fisk, superintendent of the New England Deaconess Home, 693 Massachusetts Avenue, who has been incapacitated for work for so many months, will be glad to know she has so far regained her health as to resume her duties. Recently she spent several Sundays in field work in Vermont where she had been recuperating.

— The residence at 699 Massachusetts Ave. has been leased and furnished for a Nurses' Home and to accommodate those deaconesses who could not be housed in the over crowded home at 693. This will afford the nurses an opportunity for some home and social life which they have not heretofore enjoyed.

— During the past month forty applicants for admission to the present over-crowded Hospital had to be turned away. There is usually a waiting list of those who do not require immediate attention, and who do not care to go to

## Do You Get Up with a Lame Back?

### Have You Uric Acid, Rheumatism, or Bladder Trouble?

Pain or dull ache in the back is unmistakable evidence of kidney trouble. It is Nature's timely warning to show you that the track of health is not clear.

If these danger signals are unheeded, more serious results are sure to follow; Bright's disease, which is the worst form of kidney trouble, may steal upon you.

The mild and the extraordinary effect of the world-famous kidney and bladder remedy, Dr. Kilmer's Swamp Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince any one, and you may have a sample bottle free, by mail.

#### ■ Swamp-Root Entirely Cured Me

Among the many famous cures of Swamp-Root investigated by ZION'S HERALD, the one we publish this week for the benefit of our readers speaks in the highest terms of the wonderful curative properties of this great kidney remedy.

GENTLEMEN — I attribute my present good health to Swamp-Root. I suffered many years with kidney trouble, and had an almost constant pain in my back. Your great remedy, Swamp-Root, cured my trouble, and I have since been perfectly well.

Yours truly,  
B. H. CHALKER, ex-Chief of Police,  
Ozark, Ark.

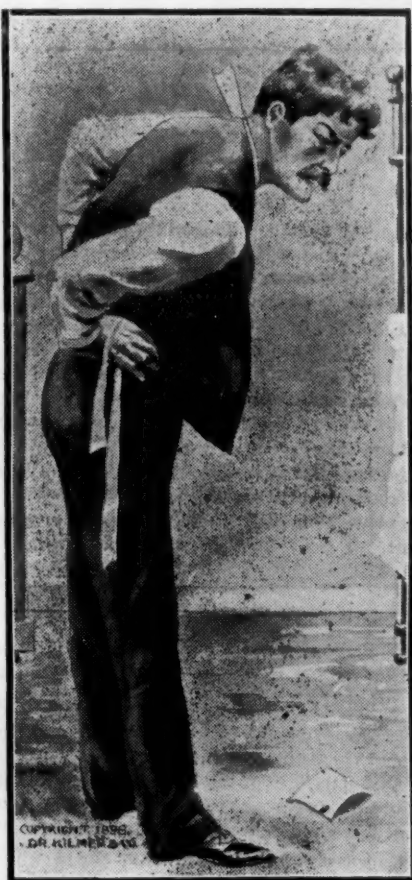
Lame back is only one symptom of kidney trouble — one of many. Other symptoms showing that you need Swamp Root are, obliged to pass water often during the day and to get up many times at night, inability to hold your urine smarting or irritation in passing, brick-dust or sediment in the urine, catarrh of the bladder, uric acid, constant headache, dizziness, sleeplessness, poor digestion, nervousness, irregular heart-beating, rheumatism, bloating, irritability, worn-out feeling, lack of ambition, loss of flesh, sallow complexion.

If your water when allowed to remain undisturbed in a glass or bottle for twenty-four hours forms a sediment, or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

**To Prove what SWAMP-ROOT, the Great Kidney, Liver and Bladder Remedy will Do for YOU, Every Reader of ZION'S HERALD may Have a Sample Bottle Absolutely Free by Mail**

**SPECIAL NOTICE** — In order to prove the wonderful merits of Swamp-Root you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp Root are so well known that our readers are advised to send for a sample bottle. In sending your address to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in ZION'S HERALD. The genuineness of this offer is guaranteed.



any other hospital. This is a most eloquent plea for the early completion of the new hospital building.

— Twenty students are enrolled at the Training School, and the graduating class will contain at least six who plan to enter visiting deaconess or deaconess nurse work. The problem which has constantly been before the Deaconess Association is emphasized this year, namely, that of meeting the many demands made for helpers. While eight deaconesses have recently been added to the forces in the field, there are still eight churches which have made application, but had to be refused for lack of persons to send.

— The board of management, at its September meeting, voted Miss Betts, the superintendent of the Hospital, six months' leave of absence. While this came as a surprise, it is in accord with her oft-expressed wish for opportunity for visitation of other hospitals and for special study. During Miss Betts' absence, Miss Emma Ahring, who was acting superintendent during the summer vacation, has consented to continue her work.

— There is at present about \$2,500 in cash ledges or assurances from friends, toward

furnishing the new Hospital when completed.

— Much encouragement is given the corresponding secretary in personal interviews with various people who are planning to have a part in the erection of the new Hospital building. It is ardently wished that all who are inclined to help would express their intention in the form of definite amounts, so that the committee may complete their plans to finish the building at the earliest possible date.

— The Deaconess Aid Society, at its recent Bazaar, netted more than \$2,000 to be applied on its pledge of \$7,000 toward the erection of an eight bed ward in the Hospital. Already plans are developing for another strong effort early in the new year to enlarge this fund. An earnest committee on propaganda has recently organized two branches, and there are prospects of an active campaign by this committee during the coming year. This organization already numbers 600 members and is very enthusiastic in its work.

The best protection against fevers, pneumonia, diphtheria, etc., is in building up the system with Hood's Sarsaparilla.

## EPWORTH LEAGUE PAGE

Edited by Rev. G. F. Durgin.

### Deaconess Fair

THE Epworth League room at the Deaconess Bazaar was very prettily arranged and perfectly cared for by the interested corps of young ladies who had this department in charge. The call made by the committee for "bags" for the sale was answered from nearly every section of the First General District, with bags of every description and value. Nearly 700 were received, and a neat sum was netted for the Hospital fund.

\* \*

A CARD. — To the First General Conference Epworth League — DEAR FELLOW EPWORTHIAN: Allow me personally, and in behalf of the committee appointed to solicit "bags" for the Deaconess Bazaar, to thank you most sincerely for your generous and hearty response both in bags and money. From Maine to Connecticut, from Troy to Cape Cod, the response came gladly, and I thank you, and pray that blessings may come to each League in greater measure than it has been meted out.

MARGARET A. NICHOLS,  
Chairman.

### Boys' Work

The boy must have companionships. —  
Hon. Leslie M. Shaw.

Where there is anything growing, one former is worth a hundred reformers. —  
Horace Mann.

One boy's evening prayer, as he and his mother knelt at his bedside, was: "O Lord, keep mother and me intimate!"

Some one has said: "God could not be everywhere, so He made mothers." And mothers have a divine privilege and an infinite task to make men out of boys.

State Secretary W. H. Gibson has, in the last eighteen months, been instrumental in leading nearly 1,000 boys to make definite decision to begin the Christian life; 25 per cent. of these have already united with some church. Mr. Gibson keeps a record of all these boys, and regularly writes each a birthday letter.

### A Novel Bonfire

Mr. W. H. Gibson, State Boys' Secretary of the Y. M. C. A. of Massachusetts and Rhode Island, tells the following interesting incident: While visiting a "boys' camp" two summers ago, he noticed that it was flooded with dime novels, which caused all sorts of trouble on the part of the boys. The first Sunday Mr. Gibson led the Bible study. The lesson was on the topic, "Trees in Growth." Different kinds of trees were used as illustrations in presenting the lesson of the boy's growth, physically, mentally and spiritually. The question was asked: "What stunts a boy's growth on these lines?" Many things were suggested by the boys, but not one of them mentioned dime novels. Finally Mr. Gibson asked: "Are you sure you have

named all the causes?" Then one of the smallest of the number piped out: "Readin' dime novels." All the others tried to squelch him, saying: "Ah!" "What do you know about it?" "What's the matter with you?" etc. The leader had what he wanted, and led the discussion that followed as to the value of such reading to one who wants to grow. It dime novels help growth, all ought to read them; if they do not help, then all should let them alone. Then Mr. Gibson proposed a Sunday afternoon bonfire, the fuel to be all the dime novels in the camp. The boys agreed. Armfuls of books were brought. Mr. Gibson touched the pile with a match while the boys stood around with uncovered heads and sober faces. One man offered a prayer that was truly inspired. Decisions never to read dime novels again were made by scores of boys. As a result of this, many people have been aroused to help furnish the boys' camps with good libraries.

### Books for Probationers

"One Thousand Questions and Answers," by Dr. Henry Wheeler; "How We Got Our Bible," by J. Newman Smythe; "Christian's Secret of a Happy Life," by Hannah Whitall Smith; "Quiet Talks with Earnest People," by Rev. C. E. Jefferson, D. D.; "In His Steps," by Rev. C. M. Sheldon; "Life of Wesley," by Rev. William McDonald, D. D. (Used and recommended by Rev. C. E. Spaulding.)

### League Locals

A new chapter of Juniors was organized, Oct. 29, at Maple Street, Lynn, with 36 members.

At Ballardvale a Junior League and a mission study class have been organized, and will be conducted by the pastor's wife, Mrs. William Ferguson.

Rev. Geo. L. Small, chaplain of the Mariners' House, North Square, Boston, has a most interesting and instructive lecture for Leagues, entitled, "Our Saltless Seas." It is a description of his trip last summer on the Great Lakes.

Providence District. — The annual convention was held in Asbury Church, Providence, Nov. 8. An excellent program was enjoyed. Among the speakers and topics were: Rev. J. O. Randall, "The Denver Convention;" Rev. A. E. Legg, "The Silver Bay Conference;" W. B. Oliver, of Boston, "Mission Study;" Rev. F. L. Streeter, New England Southern Conference president, "The Present Moment." Music was furnished by Asbury Church choir under the direction of W. W. Chase, with solos and duets by Mrs. George Carter and the Misses Mildred Smith, Lilla M. Taudvin, and Helen Louise Ames. The reports showed an increased interest in the League. Much emphasis was given to the department of "World Evangelism." A delegate will be sent to the Silver Bay Conference next year, the district cabinet to select the delegates, whose registration fee and traveling expenses will be paid by the district. The evening address was given by Prof. Samuel L. Beiler, of Boston University, and was both excellent and inspiring.

Concord District. — The Epworthians of the lower half of this district held a profitable rally at Tilton, Nov. 2. The opening devotional service was conducted by Rev. W. A. Loyne, of Laconia. Then followed the "round table exercises," in which parts were taken as follows: "Conducting a Devotional Service," Miss Eliza Jones, deaconess at Laconia; "Awakening Missionary Interest," Mrs. Arthur T. Cass, of Tilton; "Possibilities of the Fourth Department," Miss Eliza B. Dyer, of Concord. The afternoon devotions were led by Presiding Elder Carl. Addresses: "The League a Factor in Evangelism," Rev. E. E. Reynolds, of Franklin Fall; "Missionary Possibilities," Rev. William Ramsden, of Concord; "The Life Religious," Rev. A. L. Smith, of Suncook; address to the

children, Miss Alice F. Sumner, of Bristol; "The Business of Life," Rev. E. C. Strout, of Concord. These were all helpful. A large audience gathered in the evening to hear Rev. W. T. Perrin, Ph. D., of Boston, on "Mastery." This was excellent. A large delegation was present from Tilton Seminary, which was represented on the program by Miss Mary L. Connell, one of the musical instructors, who gave the convention a delightful solo. The generous hospitality of the church and the pastor, Rev. G. A. Heary, was greatly appreciated. The local League with its president, Mr. Wilber Frost, did every possible thing for the success of the occasion. The new officers are: President, Rev. E. C. E. Dorion, of Plymouth; vice-presidents, Rev. W. J. Atkinson, of Whitefield, and Rev. W. A. Loyne, of Laconia; secretary and treasurer, Miss Elizabeth B. Dyer, of Concord; Junior superintendent, Miss Grace F. Wiegman, of Haverhill (Mass.).

Salem (Mass.) Circuit. — The regular quarterly meeting was held at Danvers, the evening of Nov. 8. Supper and informal reception were followed by a program of great interest and value. The circuit president, Mr. W. H. Kimball, presided. Prayer was offered by Rev. John W. Ward, of Salem. The local choir, under the direction of C. W. Holden, with Miss Bouchard, soloist, furnished the music. The address was by Rev. G. H. Spencer, of Everett, on the subject: "Young People as Disciples of Christ." It was inspiringly helpful.

## PRAYER-MEETING TOPIC

### The City of God

Sunday, December 10

REV. MATTHIAS S. KAUFMAN, D. D.

### DAILY BIBLE READINGS.

Dec. 4. Christ reigns in heaven. Rev. 1:10-18.  
Dec. 5. The songs of heaven. Rev. 15:1-4.  
Dec. 6. The white-robed. Rev. 7:9-12.  
Dec. 7. The glory of the city. Rev. 21:22-27.  
Dec. 8. The river of life. Zech. 14:7-11.  
Dec. 9. Shall not be moved. Ps. 46:1-5.  
Dec. 10. Topic — The City of God. Rev. 22:1-8.

Bunyan, in his immortal allegory, "Pilgrim's Progress," tells us that when the two pilgrims looked through the perspective glass of the shepherds, they were strengthened anew for their journey. When they brought the glass to bear upon the gates of the Celestial City, one of the gates opened, and they were allowed to behold some of the glories within. Thus inspired, they went on singing joyously. The purpose of this lesson today is to inspire us with hopeful joy as we move on and up to the city of God. For His Holy Spirit

"Enables with perpetual light  
The dullness of our blinded sight."

### The Apocalyptic Scene

How wonderful it is, as depicted by the clear-visioned John in his exile on Patmos. Figurative language he uses, but is not this usually most powerful in describing the marvelous? Let it be remembered that figurative does not mean fictitious or fanciful. The figure stands for a reality. Certain it is that heaven is a most glorious

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reality — not only a state of the soul, but an actual dwelling place for it. It is the permanent abode of the glorified through the endless ages of eternity.

#### Symbols

1. The river of life, so beautiful there, represents refreshment, fertility, abundance.
2. The great white throne suggests the reign of pure love.
3. The street stands for activity, exercise, social intercourse.
4. Gold under foot symbolizes its proper place subordinated to its rightful use.
5. Trees there are not only fruitful for sustenance, but the very leaves have a utility that speaks of an immortal existence free from all ills.

#### Eliminations

Not only for what it has will heaven be delightful, but also for what is omitted:

1. "No more sea," with its raging billows, deadly perils, and wide separations.
2. "No tears," with accompanying heart-aches and soul anguish.
3. "No crying," that expressive yearning for unsatisfied desire.
4. "No pain," that familiar attendant of violated law.
5. "No sorrow," so common and so hard to bear in this lower world.
6. "No night" of sin and its black brood of miseries.
7. "No death," that relentless, mysterious monster, so dreaded by those who have not been "delivered from the fear of death."
8. "No curse" of any kind — only blessings, boundless and beautiful and eternal.

"There is a land where beauty cannot fade,  
Nor sorrow dim the eye;  
Where true love shall not droop nor be dismayed,  
And none shall ever die."

#### Four-Square

The city of God is presented as standing "four-square to all the winds that blow." Its foundations are solid, immovable. Its walls of jasper, gates of pearl, and streets of gold suggest firmness and permanence, strength and beauty. The dimensions described speak of complete symmetry, wherein not one undesirable thing can lurk and not one needed element shall be wanting. All its inhabitants are glorified saints or angels or divine ones. What splendid company will we have in heaven, every spirit congenial to every other spirit! It will be joyous, peaceful, restful, satisfying beyond present conception.

#### The Query

"Shall we know each other in heaven?" How often is this question asked! How universal is the longing! Know each other? Most assuredly. Members of the same family, dwelling in the same home, will surely be acquainted with each other. A more practical question is this: Is my daily life so pure and Christlike that, should I be taken suddenly from this earth, would I be fit to enter that pure companionship? Heaven in the soul here qualifies the soul for there.

Norwich, Conn.

#### The Companion as a Christmas Gift

Can you think of a gift more certain to be acceptable than a year's subscription to the *Youth's Companion*? Is there any one, young or old, who, having once had the paper in his hands and looked through it, did not wish to possess it for his very own? It is a gift which, far from losing its freshness as Christmas recedes into the past, grows more delightful, more necessary to one's enjoyment week by week.

The boy likes it, for it reflects in its pages every boyish taste and every fine boyish aspiration. The father likes it, not only for its fiction, but for its fund of information of the practical sort. The girl likes it for the stories, anecdotes, sketches and editorial articles printed in each number especially for her. The mother likes it for its stories of domestic life and family affection, for its children's page and for its medical article.

On receipt of \$1.75, the yearly subscription price, the publishers send to the new subscriber all the remaining issues of the *Companion* for 1905 and the "Minutemen" Calendar for 1906, lithographed in twelve colors and gold.

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### THE CONFERENCES MAINE CONFERENCE

#### Lewiston District

*West Baldwin and Hiram.* — Rev. J. M. Potter, the pastor of this extensive charge, is still hard at work riding, visiting, studying and preaching. Special meetings have been held in which the pastor had the assistance of brother ministers, and the church was spiritually quickened. The work at Hiram continues to prosper. On all sides very complimentary things are said of the pastor.

*South Waterford and Sweden.* — During the summer this charge was supplied by Rev. C. Elwood Brooks, the son of our pastor at Norway, and the people were much pleased with his service. As he has returned to Bates College, the charge is without a pastor. Arrangements have been made for Sweden to be supplied as much as possible on Sunday afternoons by Rev. E. F. Doughty, pastor at Fryeburg Harbor.

*Fryeburg Harbor and Stowe.* — Every succeeding year of his pastorate here has added to the strong hold that Rev. E. F. Doughty has upon this charge, and the people greet him with larger congregations this seventh year than ever before. He has been chosen superintendent of schools for the town of Fryeburg, and this, with the extra work at Sweden, gives him plenty to do.

*Falmouth and Cumberland.* — Rally Day was observed on this charge, Wednesday, Oct. 25, forenoon and afternoon. The last hour of the forenoon was spent in a social and prayer service. This was followed by a picnic lunch at noon, the roll-call, historical papers, sermon by the presiding elder, and quarterly conference in the afternoon. The pastor, Rev. B. F. Fickett, as usual, is increasing the number of subscribers to ZION'S HERALD, and is keeping everything moving. The people say: "He is just the man we need."

*Orr's Island.* — Rev. L. H. Bean, finding the work of the whole charge, which includes Harpswell, Orr's and Bailey's Islands, rather too strenuous for him, has surrendered Orr's and Bailey's to the care of Rev. F. W. Smith during the winter. Rev. John Collins, with the approval of the pastor and the presiding elder, has undertaken the raising of the necessary funds for the moving of the church at Orr's Island down the island to a lot nearer the people. It is of great importance that this should be accomplished. Mr. Collins has preached for the pastor part of the time during the summer, and has already secured a good part of the money needed. Let all help him who can, and the undertaking will soon be successful.

*Harpswell.* — The fiftieth anniversary of the church at Harpswell will be observed, Monday evening, Nov. 27. The church has been improved by putting in a new heater, a new pulpit set, and four memorial windows, and by painting on the outside. The outlook is hopeful, and the pastor is cheerful.

*Auburn.* — The pastor here has many pleas-

ant things to say of the people, and they have many complimentary things to say of him. This church is unusually fortunate in possessing the choir it does — an exceedingly fine male quartet. Rev. J. T. Crosby is taking hold of his work with energy.

*Lewiston, Park St.* — Special services have been held by the pastor, Rev. F. C. Norcross, assisted by Evangelists Fowler and McLaughlin, which, while not bringing the immediate results desired, have brought blessing to the church. A preaching service will be held on Sunday evenings during the winter. The renovated and beautified audience-room is greatly enjoyed. The Epworth League and the Ladies' Aid Society are great helps to the pastor.

*Lewiston, Hammond St.* — Rev. G. D. Holmes, the pastor, has moved from Elm St. to 691 Main St., where he hopes some day to settle down to rest after the toils of his active ministry are passed. An earnest spirit is manifest in all the services of this church, and the future is full of promise.

*Empire.* — This church is supplied once in two weeks by Rev. G. D. Holmes, on Sunday afternoons, and a Sabbath-school is held every week. The people highly appreciate the service rendered by Mr. Holmes.

*Lisbon Falls.* — Our church here is prospering under the pastoral care of Rev. J. C. Prince, who is laboring faithfully to extend Christ's kingdom in the community. Mr. George Canham, who has long been one of the leading members in this church, has moved to Lisbon, where he is engaged in business.

*Lisbon.* — Faithful workers are found in our

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church in this village, and though they find themselves in the midst of a large Roman Catholic population, they are seeking earnestly to strengthen the church of their choice. Many appreciative words are spoken of the ability and devotion of the pastor, Rev. D. C. Abbott.

**West Paris.**—With a large field to cover, Rev. D. F. Nelson thinks he is not doing justice to his work; but the people think there is more danger of his overdoing than underdoing. Special meetings have been held, with the assistance of Rev. A. K. Bryant and Rev. Felix Powell, and the pastor is now being assisted by Evangelist I. T. Johnson. Mr. Nelson has a warm place in the affections of the whole community.

**South Paris.**—Rev. H. A. Clifford says he has a delightful church to serve and the people say they are very fortunate in having two such able and faithful workers as they have in their pastor and his wife. Some special meetings have already been held in which the pastor received help from neighboring workers. Mr. Clifford is frequently called away for lectures and other services. The people of all the churches hold him in the highest esteem.

**Buckfield.**—The reopening of the church, after repairs and improvements which have taken several months, took place, Sunday, Nov. 12, with all-day services. In the morning the sacrament of the Lord's Supper was administered by the pastor, who preached a short sermon. In the afternoon there was a sermon and re-dedication service by the pastor. In the evening a union service was held, in which Rev. W. D. Athern gave a timely sermon from Psa. 137:5, 6. Addresses were also given by the pastor, by Charles H. Prince, and others. Miss Jessie Tolman, of South Paris, added much to the interest and pleasure of the occasion by appropriate musical selections at each service. The following repairs have been made: an entirely new foundation has been built, concrete steps have been made at the main entrance, the audience room has been replastered and repainted, and the chapel also put in perfect repair. Running water has been put into the parsonage, which has also been repaired and improved, affording a convenient and cosy home for the pastor and his good wife. The committee who had the repairs in hand were Asa Atwood, Fred Warren, and Manford Lucas. Mr. E. M. Atwood, treasurer of the trustees, has been foremost in the work, giving much thought and attention to the whole matter. The ladies of the society have done their part, and special credit is due to Mrs. Emma Jewett, president of the Ladies' Aid, who has been indefatigable in her work for the church. The repairs have cost \$767. Rev. A. W. Pottle, the pastor, has inspired the people with new courage, and they are looking forward to a more prosperous future. C. F. P.

#### Portland District

**Biddeford.**—The material improvements catch the eye when one enters the large vestry, which has been made very cheerful by whitening the ceiling, papering the walls in delicate colors, and painting the woodwork. The Ladies' Aid and the Epworth League pay the bills. The parsonage has been shingled and other repairs made at an expense of about \$70. The church prospers spiritually. The pastor, Rev. J. R. Clifford, on a recent Sabbath baptized and received on probation a man over eighty years of age, who was converted in his own home under the faithful ministry of his pastor. Two others have been received on probation since Conference, Oct. 15. 11 were taken into the church, nine of them coming from the youths' class which is held each Thursday at 4 o'clock under the faithful leadership of Miss Flora Briggs. This in connection with the Junior League work and the drill in the primary department of the Sunday-school, enables the pastor to give a hearty affirmative answer to the question asked in the quarterly conference: "Have the rules respecting the instructing of children been observed?" The Sunday morning congregations are good and the social meetings are well attended. No department of church work is neglected. The sick, the afflicted, the shut in, all have the ministry of this faithful under-shepherd. The pastor has created a new officer in his official board whom he calls the "church historian." All items of importance connected with the church are gathered up and a monthly report is made, and a record

is kept. Other churches might follow this plan with profit.

**Maryland Ridge.**—The new pastor, Rev. C. I. Spear, leads the way in improving the church property. The horsehedges have been shingled and the church has been clapboarded and painted. Repairs on the church are under the auspices of the Epworth League. Recently, 3 have been baptized and 1 received into the church. All bills are paid to date on running expenses. The pastor is a house-to-house visitor, and this in part accounts for enlarged congregations. He works to bring things to pass, and therefore deserves success which, we believe, he is having.

**South Berwick.**—"He that hath ears to hear, let him hear." Rev. T. C. Chapman heard a call from Kent's Hill and listened for a time, and after deliberating the matter he responded. We trust he will prove to be the right man for that important elevation. Rev. W. P. Holman has been appointed in his place, and if a name has any significance, he ought to be a fit whole-man are at a premium, as some of our last elections have proved. Twenty calls in an afternoon, with Scripture reading and prayer with each family, sounds as if the man who does it is not slow. A hearty reception was extended in the church parlors, and the pastor and his wife were made to feel that they were indeed welcome. We hope to be able to report that South Berwick is in a flame of revival.

**Kennebunkport and Cape Porpoise.**—Once more the two charges are adjusted each to the other, while the pastor, Rev. S. E. Leech, is giving an alternate Sunday evening to each place. This is a new arrangement, and the Cape people are pleased with it, as they have never had the pastor before except once a month on Sunday night. The work seems to be encouraging. The people say, "Our pastor is all right," and we respond, "Of course he is." So there is no opportunity for discussion. The two older sons of the pastor are away at school—one at Boston University, and the other at Kent's Hill. The elder has been licensed to preach.

**Ogunquit.**—As I write the name I fancy I hear the ceaseless roar of the breakers as they dash in foam on the white sand of that beautiful beach. The summer visitors have gone, but while here many of them attended our church and were delighted to listen to Dr. Ladd, and not a few appreciative words were spoken of his sermons. Special services have been held, but we are not informed as to results. The Congregationalists at Wells Beach are quite as well satisfied with a "Ladd" from our church as they would be with a man from their own, if not more so.

**Kennebunk.**—How often our plans collapse while we by force of circumstances have to surrender to the inevitable! Rev. W. F. Holmes was invited to spend a few weeks in summer on a yachting trip along the coast of Maine in company with his son Samuel and a friend, but before the time arrived this son came home sick with bilious typhoid fever, and the father had to watch in the sick-room and nurse the boy back to health. This with his church work was no light task, but it was cheerfully and faithfully performed. This young man, S. F. Holmes, has returned to his work as instructor in English at Wesleyan University, to which position he has been elected for his second year. H. C. Holmes, the younger son, graduated from Wesleyan in June, taking special honors in Greek and also winning the Squires scholarship prize of \$250. This enables him to

pursue graduate study at the University for the present year.

**West Scarborough.**—Rev. W. H. Varney has been having a revival ever since camp-meeting, and at the present writing he is in the midst of a series of special services. The tide runs strong in pulpit and in pew, and the community is waking up. B. C. W.

#### Augusta District

**Aggressive Evangelism.**—The Conference committee—Revs. N. R. Joscelyn and C. W. Bradlee—called the preachers of Augusta District together on Thursday, Nov. 2, at Augusta, to formulate plans for working the district on special evangelistic lines, and fifteen preachers answered the call. The presiding elder presided. The result of the conference, after due deliberations, was the sub-districting of the district, as follows: Augusta, Farmington, and Skowhegan districts, with sub-committees in the order named above, as follows: H. E. Dunnack and J. H. Roberts; J. A. Corey and H. S. Ryder; F. A. Leitch and H. L. Nichols. The district was grouped into three parts, and each committee on each sub-district is to set the work in motion at once, holding with the pastors group-meetings, and in this way touch the whole district before the next Annual Conference. The brethren are alive to the great needs of Augusta District, and we are looking and praying for the blessed presence and power of the Holy One attending the special efforts on the district.

**East Livermore and Fayette.**—This old charge has been made to bud and blossom somewhat. Rev. C. O. Perry, the pastor, is seeing some fruitage this fall, which cheers and comforts his heart. Several have been saved since camp-meeting, among them a prominent citizen and his wife, who have come into the light of God and are very active in church work. Their conversion means much of spiritual strength to the little church, and gives encouragement to the faithful few, especially to the pastor and his wife. Finances are up, on the paid-up line, including the humble servant of the district.

**Livermore Falls.**—Rev. G. C. Howard, the pastor, reports 500 pastoral visits, 3 baptisms, 3 conversions, 1 taken on probation, and 11 received in full connection. The Epworth League numbers 153; Junior League, 30; Cradle Roll, 45; Sunday-school, 245; 45 Advocates taken, 36 Classmates, and 25 Epworth Heralds; the W. H. M. S. numbers 60. A ladies' prayer-meeting meets every Friday afternoon, with a large attendance. Pastor and presiding elder are paid to date. There is a splendid religious interest. The pastor and his wife are greatly beloved by the people, and pulpit and pew are working harmoniously together. Looking through the telescope of faith, we see a new church and pipe organ in the near future, for nearly \$5,000 has already been pledged, with more in sight, and the prospect of raising \$8,000 or more. This is a growing church in a growing village, which is destined some day, perhaps not far away, to become a city of no mean dimensions. In this church are possibilities which promise to put it on the high plane of equality with any other church in the Conference.

**Mt. Vernon and Vienna.**—Rev. M. Kearney finds himself among a grand people, and has won a host of friends since coming here last spring. He is very popular with his people. Mrs. Kearney is not with him because of her ill health. Last spring an increase of salary was made, and all bills are paid to date, or nearly so. Good congregations, spiritual and helpful

**SUN PASTE**

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meetings, deepening religious interest, the Sunday-school in good condition, Epworth League doing well (which has been recently taking on new life), class meetings well supported — the prospect for the rest of the year is encouraging.

**Fairfield and Centre.** — Rev. J. H. Roberts reports good things, and what we saw and heard on Nov. 4-5 convinces us beyond a doubt that all that was reported at the quarterly conference is true. This is a country charge, yet at the love feast 25 testimonies from as many people were given. The Sunday morning congregation was large, the Epworth League meeting at 6 o'clock numbered sixty, and the 7 P. M. service had a hundred; and at the Centre a goodly number were present in the afternoon. All the services savored much of a revival spirit. The pastor told us he had made 600 pastoral calls, taken 2 on probation and 2 by letter, and baptized 11. The class meetings average 20; the Epworth League, 75; average attendance at the devotional meeting, 40; 13 HERALDS are taken; the League has sent \$20 to a school in China; the Sunday-school numbers 200, the Home Department 40, Cradle Roll 16; 50 new Hymnals have been purchased for use in the public service. The outlook for this church is very encouraging. C. A. S.

### N. E. SOUTHERN CONFERENCE

**W. H. M. S.** — The 22d annual meeting of the Woman's Home Missionary Society of the New England Southern Conference was held at Woonsocket, R. I., Nov. 8-9. The church was beautifully decorated, the singing all that could be desired, and the ladies of the church, aided by an energetic brother, entertained royally. The absence of the pastor, Rev. F. H. Spear, who is under treatment at the Deaconess Hospital in Boston, was deeply regretted. A message of regard from the convention, accompanied by a gift of books and flowers, received a touching response.

The report of Mrs. A. W. Rogers, corresponding secretary, as well as the reports of heads of departments, showed marked increase in interest. Mrs. J. F. Cooper, treasurer, reported receipts for the year to the amount of \$3,184.88. Mrs. W. F. Sherman, secretary of supplies, reported goods valued at \$987.34 distributed in various mission fields. The society voted to adopt the recommendation of the General Board that hereafter the number of articles sent, instead of their money value, be reported. Mrs. T. J. Everett's report of the general meeting at Indianapolis was acknowledged by a rising vote of thanks.

Dr. C. M. Melden, of Providence, gave a masterly presentation of the Southern problem, and Miss Bertha Fowler, of Philadelphia, thrilled all hearts as she spoke on "City Prob-

lems." Papers of rare excellence were read by Mrs. Albert Legg on "Young People's Societies and Missions;" Mrs. J. F. Cooper, on "Our Finances;" and Mrs. C. M. Melden, on "Our Literature." There was also presented a paper on "The Pilgrims," showing the principles to which our republic owes its life. The following officers were elected: President, Mrs. T. J. Everett, Westerly, R. I.; vice-president, Mrs. E. W. Howland, Acushnet; corresponding secretary, Mrs. A. W. Rogers, New London, Conn.; recording secretary, Mrs. E. Tirrell, Plymouth; treasurer, Mrs. J. F. Cooper, Providence; secretary of supplies, Mrs. W. F. Sherman, Providence; secretary of publications and reading circles, Mrs. L. C. Montgomery, Woonsocket, R. I.; secretary of mite-boxes, Miss E. L. Manchester, Providence; secretary young people's work, Mrs. J. L. Jamieson, Conimicut, R. I.; secretary systematic beneficence, Mrs. H. H. Critchlow, Fall River; Conference manager of Training School, Miss M. E. Austin, New Bedford.

JULIA A. TIRRELL, Sec.

#### Providence District

**Providence Preachers' Meeting.** — On Monday morning, Nov. 20, the paper on "Spiritual Training of Young Converts" was given by Rev. H. E. Murkett, of Asbury Memorial Church. It was a very clear and suggestive paper, and elicited a strong discussion of the practical questions treated. Reports from all the sick ministers showed improvement.

**Providence, Trinity Union.** — One of the brightest and most gratifying days in the history of this successful and important church was Sunday, Nov. 10. After many unavoidable delays and disappointments, this beautiful auditorium was reconsecrated. The principal object of interest to the largest congregation possible to the edifice was the dedication of the Rebecca Pettis Memorial organ, which has been installed at a cost of \$6,000. The organ has two manuals, 22 stops, tubular pneumatic action, power furnished by an electric motor, and all the accessories thoroughly up-to-date in every respect. The church has received thorough and extensive repairs, including changes in the roof, spire, and other parts of the exterior and interior. Plans for frescoing the auditorium will be executed next summer. A new heating plant has been installed and ventilating flues provided for the basement. A beautiful electric chandelier was purchased with the proceeds of a bequest from the widow of Rev. Daniel Fillmore, and it will be a memorial to her. A new light in the vestibule was given by O. B. Hawxburst. New carpets have been laid, the pews re-cushioned, and new opal and opalescent windows provided for the church throughout. For the re-dedication the auditorium was gracefully decorated with flags and palms. At the appropriate time the formal

presentation of the organ to the church was made by W. J. Halorow and S. H. Bailey. The sermon was preached by President William E. Huntington of Boston University. In the evening the church was crowded to the very doors by an audience that came to listen to Prof. John P. Marshall, of Boston University, who spoke on "Sacred Music, Past and Present." A very fine musical program was rendered by the church quartet. The pastor, Rev. J. Francis Cooper, is closing his fourth year with this church with many evidences of substantial progress at hand. The church organizations are all in the most active condition, and most satisfactory results are being accomplished. The Sunday-school is adding to its membership constantly, and the average attendance is much increased. The pastor is frequently called upon for representative work in the city, and recently gave such an address before the Churchman's Club.

**Providence, Broadway.** — The pastor, Rev. E. F. Studley, gave an illustrated lecture on "A Trip to the Holy Land," in the church, Nov. 21.

**Providence, Washington Park.** — The life and work of this church is on a high level of efficiency. The present pastor, Rev. Louis M. Flocken, and his family were received with most encouraging words of welcome in the spring, and the spirit of hearty co-operation is now everywhere evident. The revival interest which he found here has not diminished. During the year 21 persons have been received on probation, 1 from probation, and 8 by letter. A probationers' class has been formed, which is receiving instruction from the pastor. About \$200 has been raised to make some much-needed improvements in the basement of the church. A room there for the primary and one for the kindergarten work will soon be opened to accommodate the growing Sunday-school. On Rally Day the attendance was 328; the previous high-water mark was 311, which occurred on Easter last. The Men's Club is giving a series of lectures which includes names of distinguished lecturers, such as Dr. P. S. Henson, of Boston, Augustus F. Howell, etc. On Dec. 10, Fanny J. Crosby is booked to lecture on "My Life and my Hymns." The out-

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standing indebtedness of \$5,300 is now funded at 5 per cent. Some of the small notes were at 6 per cent., and quite a number of small creditors have made discounts which in the total will be a saving of several hundred dollars by this funding operation.

**Providence, Italian Mission.**—Amid the discouragements incident to missionary work the greatest here is the lack of a church building, and until that need is supplied, much of the work done by the missionary, Rev. Philip Manfre, must be unharvested. There is a good spiritual interest in all the services and many encouraging signs that Italian people are inclined to listen to the good tidings; but the place where public services are held is leaky and every way unattractive, and impresses the ruder classes only with a contempt which they do not fail to show. The cry of the missionary is for help in this matter, so that to a church-loving people he may be able to offer a churchly edifice. Send contributions to the missionary, or to Rev. A. J. Coultas, presiding elder.

**Providence, St. Paul's.**—The evangelistic work is progressing finely under direction of the pastor, Rev. A. E. Legg. On a recent Sunday evening there were three decisions for Christ, two of them by grown people. At the communion in November, 8 young people united with the church on probation. The attendance at the services is even larger than last spring. Without special attraction, over 200 were present at a recent Sunday evening. Since then the pastor has begun a series of special sermons on "Modern Knighthood," which is gaining public attention through reports in the newspapers. The Sunday-school enrollment is increased, as is also the average attendance. A probationers' class has been formed, and many young people are considering the matter of a decision for Christ and joining the class. There is a large attendance at the teachers' training class that has been formed. The finances are in very good shape. The deficit, which amounted to \$400 last January, has practically disappeared, and the weekly offerings are meeting current expenses.

**Providence, Mathewson St.**—A series of Sunday evening sermons by Dr. C. M. Melden is attracting packed audiences. For November and December the subjects are as follows: "Does Death End All?" "Will Christ Come Again?" "Is the World to be Burned Up?" "Will there be a General Judgment?" "What do we Know about Heaven?" "Is there a Hell?" "Are they Lost Forever?" These very serious subjects are given with the idea of practical not speculative results. On a recent address before an inspiring audience of men in the Y. M. C. A., the Association Notes says: "Never do we recall an address in which Dr.

Melden put more force and earnestness than the one last Sunday on 'Thinking and Being.' The size of the audience was an inspiration. . . . The searchlight of truth was focused on human life in a masterly manner, and the men sat with breathless interest and under deep conviction."

**Attleboro.**—The church edifice, newly remodeled and redeccorated, was reopened on Sunday, Nov. 12, with an inspiring sermon by Prof. Marcus D. Buell, of Boston University. A Sunday-school rally was held, and the rooms were thronged with scholars. In the evening the pastor, Rev. J. O. Randall, preached a masterly sermon, and the choir gave a special program of music that was much enjoyed. The changes, both exterior and interior, have transformed this edifice until it is practically a new one. The changes are as follows: the removal of the spire, which had become necessary for safety; the building of an entirely new tower at the chapel entrance; and the building of a room to facilitate entrance into the auditorium and to afford additional social opportunities. This room serves, also, as an ample vestibule, warmed and comfortably furnished. The new tower affords a large and well-lighted vestibule for the Sunday-school entrance, and also an outside entrance to the dining room. The interior changes include the decoration of the walls and the refinishing of the celled parts. The walls are hung with burlap, the effect of which is a chief charm in the decorative scheme. The choir loft has been enlarged, and the chancel has been entirely rebuilt. A hard-wood floor has been laid at the expense of the Ladies' Aid Society. The aisles and pulpit platform have been carpeted. The solid walnut pews have been refinished, and the entire building has been equipped with electric lights. The Epworth League, with the cash subscription of an unnamed donor, has made this last possible. Added to these is the necessary enlargement of the heating plant. Two gifts—one of \$1,000 and another of \$500—launched this work, and the remainder of the \$6,000 is provided for by the congregation. This church, thus equipped for its activities, is one of the very strongest in the Conference, in part, in organization, and in abounding life. The pastor, exceptionally forceful as a speaker and as a leader, is the inspiration of the enterprise. Mr. Randall is giving a very remarkable series of sermons on "Discourses for Non-Protestants." The sub-topics are: The Protestant Church—Its Cause," "Its Principles and Policy," "Its School Policy," "Its Career." In the printed calendar of these discourses is a statement in which occurs these sentences: "A fair hearing of the Protestant side by non-Protestants may add somewhat to the amicable relations now existing among us. In this hope this series of discourses is given. . . . An earnest and serious invitation is extended to non-Protestants to hear this discussion, with the assurance that they will not be attacked personally or in their Christian faith." Under each discourse is given a full outline of the subject to be treated; hence in advance of delivery one may see what is proposed.

**Arnold's Mills.**—Rev. J. G. Gammons, the pastor, reports 7 conversions on a recent Sunday evening.

**Hill's Grove.**—Special services were begun here, Oct. 15, and at the end of the first week such interest was manifested that it was decided to continue a second week. The meetings have been marked by manifestations of the Holy Spirit, and quite a number of persons decided to become Christians. At the communion service in November, the pastor, Rev. E. J. Curry, received 8 on probation and 3 by letter. The pastor is continuing evangelistic services, and the people are rejoicing in the manifestations of the Saviour's power to save. Earnestness and spiritual fervor have characterized the services for some time.

**Berkeley.**—The energetic pastor of this church, Rev. James Tregaskis, has accomplished much since coming here last April. The church edifice was in a bad state of repair, and the walls and ceilings showed the effects of every passing storm. It has now become a neat and attractive house of worship. The ground of the main ceiling in the color scheme is a soft olive gray, the walls a buff, and the Gothic designs for decoration, just above the sheathing, also show olive tints, most pleasingly intermingled. At the top of the buff

coloring of the walls is a graceful festoon all around the church. The entire design is very pleasing to the eye, the various tints being such as to form a most harmonious color scheme. At each end of the auditorium are windows of cathedral glass, the variegated colorings of which tend to add to the beauty of the interior by the soft lights that are shed. The side windows have also been changed to the same glass instead of the unsightly painted ones formerly in use. During the period that the church has been undergoing the renovation, services have been held in Berkeley Hall through the courtesy of Superintendent Charles H. Collins, of the Berkeley Mill, who gave the use of the hall entirely free of charge. The group meetings are producing good results.

**Brownville.**—Rev. Truman Weed, a supernumerary of Northern New York Conference, is supplying this charge in a very satisfactory way. His sermons give special satisfaction and are spoken of abroad.

**Warren.**—Rev. H. B. Cady, the pastor, is planning special work for the near future. A cantata, "Joseph and his Brethren," netted to the Epworth League about \$140. Mrs. Cady is improving in health.

**Personal.**—While President Huntington was in Providence he was the guest in the home of a former student of Boston University, Miss Harriet Hathaway, teacher of French in the Classical High School, Providence. A number of resident graduates were invited to meet Dr. Huntington at Miss Hathaway's home on Saturday evening, and a most delightful hour was spent. Miss Hathaway is a very enthusiastic member of Trinity Union Church.

Reports from the bedside of Rev. J. H. Nutting, chaplain of the Rhode Island State Institutions, on Monday, Nov. 20, were more favorable. A very significant and happy incident occurred at divine service at the Institutions on Sunday, Nov. 19. The Roman Catholic colleague of Mr. Nutting was conducting worship, and in a most feeling manner took occasion to express the high esteem in which Mr. Nutting is held both as spiritual director and personally as a Christian. After eulogizing

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him, the priest asked the congregation to unite in prayers for his speedy recovery. KARL.

#### Brockton and Vicinity

**Preachers' Meeting.**—Nov. 6, a large audience of laymen and ministers listened to a rousing address by Rev. L. B. Bates, D. D., of Boston, on "Pentecost A. D. 33 and Pentecost A. D. 1905." Mr. Charles Estes narrated the thrilling story of his conversion from a drunkard's life, and sang two solos. Mr. Estes was led to Christ eleven years ago by Dr. Bates. He is now advertising manager for the Geo. E. Keith Co., Brockton. Dec. 4, Rev. A. E. Kirk is expected to speak upon his recent evangelistic tour in Texas.

**Franklin Church.**—Mrs. Caroline W. Wilkins, wife of the pastor of Franklin Church, passed to her reward, Oct. 28. Funeral services were held at the church, Oct. 30, and she was laid in her last resting-place at Brooksville, Me. She had been ill since last April with nervous debility. About Sept. 1 symptoms of pneumonia appeared. During all the long trial of sickness Mr. and Mrs. Wilkins were the constant recipients of the kindest attentions from their people and from friends in the city. Mr. Herbert Norcross, the energetic Sunday-school superintendent, secured Mr. Geo. H. Paine, of the Y. M. C. A., to give his illustrative talk on "Electricity," on Rally Day. By request, Rev. R. M. Wilkins recently repeated his sermon on "The Fall of Babylon," and at its close gave the invitation, when several seekers came to the altar. There are good congregations at all the services in this church.

**Central Church.**—Rev. J. S. Wadsworth, the pastor, received 8 into full membership, Nov. 5. In the evening a dedicatory service of the new Hymnal was given. [See last issue for "Evening with New Hymnal."] The entire program was taken from the Hymnal, and was very acceptable to the audience. Many were turned away from the doors on account of the lack of seats. Mrs. Wadsworth has been called to her home in the West by the very serious illness of her mother, Mrs. Dr. Short, of Jacksonville, Ill. The Epworth League recently donated \$817 to the church. They netted \$642 from their eating tent at the Brockton Fair.

**South St.**—On Nov. 5, 2 were received in the church on probation, 1 by letter, 1 into full membership. The attendance at the Sunday-school that day was 237—the high-water mark. During the week beginning Nov. 6, the praying band conducted revival services at the Ash St. Mission. The Lord is blessing this church. Rev. S. E. Ellis is pastor. Two conversions have been reported in the November class-meeting.

**Pearl St.**—The pastor, Rev. G. Elmer Mossman, was called home, Oct. 7, to Vinton, Iowa, by the death of his father. Mr. Mossman is back at his post again, with a closer grip than ever upon the hearts of his people. The quarterly conference in this church has increased the pastor's salary by an advance of \$50 over the estimate of last year.

**Whitman.**—Rev. H. W. Brown received 3 into full membership, Nov. 5. He is being assisted

by his neighboring brethren in holding special meetings. The South Brockton Praying Band are conducting services every night. Revs. E. Tirrell, L. B. Coddington and O. S. Smith have preached here in the special services.

**North Easton.**—Successful evangelistic meetings are being held by Rev. P. M. Vinton. Rev. Messrs. Wadsworth, Ellis, Coddington, and Presiding Elder Coultas preached during the week, Nov. 5-12.

**East Bridgewater.**—Nov. 5, 1 was received into the church by letter and 1 from probation. Rev. E. J. Ayres is enjoying his work, and the people are enjoying it also.

**Stoughton.**—Group meetings under the direction of the presiding elder were begun here, Oct. 15. The South Brockton Praying Band gave valuable assistance, and many showed good evidence of conversion. Rev. E. M. Ames, the pastor, continued revival meetings during the three weeks following Oct. 15.

**Holbrook.**—Rev. O. J. Aldrich is enjoying success. The salary has been increased, improvements have been made, and a very interesting religious interest created. Rev. A. J. Coultas preached one night here during the group meetings, as was also the case in North Easton and Stoughton.

**Middleboro.**—The Seyford-Smith union evangelistic meetings closed, Oct. 29. These meetings were of spiritual profit to the churches, and there were some conversions. Mr. Seyford's preaching was strong and fearless. One sermon on "Sin" was especially powerful. All Middleboro is rejoicing over the immense new shoe factory that is going up for the Geo. E. Keith Co. Seven hundred hands will be employed, and Mr. Keith has asked for 250 tenements. Business stagnation is at an end. Rev. O. E. Johnson says that he is happy and contented in his work. The attendance of young people in class-meeting is an encouraging feature in this church. The pastor's son William entered East Greenwich Academy this fall. A decided improvement is seen in the painting of this church. Repairs on the inside are contemplated. A Junior King's Daughters circle has been organized, with Miss Helen Wheeler for president.

**Bryantville.**—The work is progressing steadily along all lines. The Sunday-school has missed its beloved superintendent, George I. Carter. During his long and serious illness Hermon Beal has filled the breach with his usual faithfulness and efficiency. The Ladies' Aid Society held a very successful harvest supper in October. This band of indefatigable workers also held a fair on Nov. 8. The pastor, Rev. O. S. Smith, after a summer of pastoral duties, has entered again upon his work at Boston University. Mrs. Smith is slowly recovering her health after a critical operation at the New England Deaconess Hospital. Several friends united in presenting her a beautiful Morris chair after her return home.

**Bridgewater.**—Oct. 17, a day of prayer was held at this church. Rev. Messrs. Heath, Ayres and Brown assisted the presiding elder. A meeting for general addresses was held in the afternoon, and Rev. W. I. Ward preached in the evening. The following ministers have preached in this church on successive Tuesday evenings: Revs. W. S. Miller, Chas. Edward Stowe, S. E. Ellis, and P. M. Vinton. Nov. 5, 2 were received into full membership from probation and 1 on probation. L. B. C.

#### Norwich District

**East Glastonbury.**—This church is decidedly up-to-date in the introduction of the new Hymnal into the regular services of the church. Ninety copies have been placed in the pews, and they are much enjoyed by the people. This is one of the places where the class meeting is still retained and is an agency of power in the spiritual work of the church. On a recent Saturday evening 27 persons attended the class-meeting. Oct. 22 was the day upon which the two Masonic Lodges of the town attended the service here. The choir did themselves great credit in the rendition of excellent music in a decidedly artistic manner. The sermon on "Wisdom, Strength and Beauty," by the pastor, Rev. W. T. Carter, was appreciated and greatly enjoyed by the visitors. The well equipped parsonage has been rendered still more convenient by having a telephone placed within its walls. This is of much use to the pastor as a member

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of the school board in this parish that covers considerable territory. The pastor's wide experience in public school work makes him a valuable member of that body. Mr. Carter's son, who is chorister of St. Paul's Methodist Episcopal Church in Waterbury, Conn., recently conducted with marked success the Cantata of Esther, which was rendered by a chorus of fifty voices and an orchestra of twenty pieces, which he organized and conducts in their regular work.

**Warehouse Point.**—Miss G. D. Parker, of this church, gave her fourteenth annual Mission Band concert in the church on Sunday evening, Nov. 5. It was excellent, and reflects great credit upon the leader and the youthful members of the band. Their meetings have been well attended every month, the average membership being 25, and the average attend-

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ance. During these years the offerings have amounted to \$345. The name has been changed to "King's Herald." For ten years ten have joined the reading course and received certificates. Ten each year have been rewarded for belonging to the "One Dollar Brigade." There are twenty-seven copies of *Children's Missionary Friend* taken. There are ten "Little Light Bearers" and one life member of "Little Light Bearers." This is a good record. The educational effect of this work will be sure to show itself in greatly increased offerings for the cause of missions as the years pass on in the lives of these children.

**Tolland.**—Old People's day was observed here, Sept. 24. The pastor, Rev. J. H. Allen, preached an appropriate sermon and the old-time music was rendered. The congregation was larger than on any similar occasion during the present pastorate. Instead of the distribution of bouquets, the pastor presented to all present at the close of the service a souvenir card containing the text, Psalm 92:12, the subject of the sermon, "Growing Old Gracefully," and a beautiful stanza of appropriate poetry. The entire service was delightful, and was much enjoyed by an appreciative audience. A pleasing and interesting harvest Sunday-school concert was given on Sunday evening, Oct. 22. The church was decorated in excellent taste with flowers, autumn leaves, and a few tokens of the harvest in fruits and cereals. The sermon was concerning "The Vine and the Branches," and contained many valuable and practical lessons. At the close of the service 3 young men were baptized and received into the church in full membership. On the evening of Oct. 13, the pastor gave a lecture in the church at Crystal Lake, which is a part of this charge, on "Life in Germany." The same lecture he also gave in the church in Tolland, the evening of Oct. 18. This address was much enjoyed and appreciated in both churches.

**Personal.**—Rev. Fred H. Morgan, field secretary for ZION'S HERALD, has been visiting the churches of this district for several weeks. His sermons and public addresses are instructive and entertaining. He makes an excellent impression upon our people, both in the pulpit and in their homes, and succeeds admirably in his efforts to increase the subscriptions for the HERALD. He has found the banner church of New England in Trinity Church, Norwich, and is working hard to make this the banner dis-

trict. All the people rejoice in the success that attends his labors. X. Y. Z.

#### New Bedford District

**Provincetown.**—Mr. B. H. Dyer, a leading and active official of Centenary Church, Provincetown, and his wife celebrated their golden wedding, Nov. 4. A pleasant company met in an informal manner to present congratulations, bringing with them tokens of appreciation and good-will. Centenary prays that Mr. and Mrs. Dyer may be spared to give more years of service to the church they love.

**Fall River, Brayton Church.**—At the November communion 9 were received on probation. Others are to join soon. Previously, during the pastorate of Rev. H. H. Critchlow, 29 probationers had been received, every one of whom from time to time has been taken into full membership in the church. Such is the method by which the church lays deep and enduring the walls of Zion. Mrs. Critchlow is the new Conference secretary of systematic benevolence for the Woman's Home Missionary Society.

**Fall River.**—"The union meetings have helped us all very much. Each church has a quicker, surer confidence to go forward." Nearly every church will receive new members from the meetings.

**East Falmouth.**—The Spirit of God was manifest in two weeks of revival services here. The pastor, Rev. L. C. Taylor, was aided by Rev. D. C. Thatcher, of Wareham, and Rev. I. W. LeBaron, of West Dennis. Eight or ten young people were hopefully converted.

**Sandwich.**—Much attention is being given to the Sunday-school. Rally Day occurs Nov. 26. Rev. J. D. Pickles, Ph. D., educational secretary of the Massachusetts Sunday-school Association, is to give the address. Mrs. John Holway, assisted by Mrs. Eugene Haines, is giving faithful attention to the primary department.

**Chatham.**—The church has been painted. Current expenses are paid, and money is on hand. Group meetings were recently held, with manifest interest and large congregations, and extra services are continued. The wide acquaintance and popularity of Rev. Charles Smith, the pastor, is manifest in the call for eight funerals and five weddings within a few weeks. The church has suffered the loss of one who had been a member of this church for forty-four years—B. S. Cahoon. George N. Munsell, M. D., of Harwich, a regular attendant of Yarmouth Camp meeting, was recently buried from the Harwich Congregational Church, the sermon being preached by Rev. Charles Smith, of Chatham, a close friend of Dr. Munsell.

**Taunton, Tremont St.**—An orchestra of three pieces now leads the singing in the Sunday evening services.

**Taunton.**—The Methodist Social Union had its autumn session in Central Church. After an excellent supper by the Ladies' Aid Society, the following program was rendered. Song by Miss Mae Stenhouse, Newport, R. I., daughter of Rev. C. A. Stenhouse, a former pastor of Central Church; business; the "Outlook," by Rev. J. A. L. Rich, D. D.; solo by Miss Stenhouse, accompanied by Miss Bertha J. Chace; address, "Stranger in a Strange Land," by Rev. E. A. Blake, D. D., of Tremont Street Church, Boston. The next meeting will be held in First Church, Feb. 12, 1907. Four new members were received. The Union is strong.

**Personal.**—H. D. Bryant, the new secretary of the Taunton Y. M. C. A., and Mrs. Bryant are Methodists, coming from Lewiston, Maine. Mr. Bryant is making a splendid beginning as the successor of the beloved, devoted, efficient former secretary, the late A. C. Cotton.

**Cottage City.**—At the annual meeting of the Martha's Vineyard Camp-meeting Association the officers and committees were selected: President, Rev. J. Wesley Johnston, D. D., of New York; vice-president, Rev. L. B. Bates, D. D., of Boston; secretary, Mr. S. H. Bailey, of Providence; treasurer and agent, Mr. Edmund G. Eldridge, of Cottage City. The standing committees on religious services, music and entertainments, finance, transportation, and assessments were re-elected. In view of the success of the Booker T. Washington lecture last season, the committee was instructed to arrange for a series of lectures next season by men of national reputation.

**Martín.**—Congregations greeting Rev. O. M.

Martin are good, and the prayer and class meetings are increasingly spiritual, with indications which give hope that conditions are favorable for revival meetings. The people are kind. The pastor's salary has been advanced \$50 over last year, and is paid promptly. A non-attendant recently handed the church treasurer \$50. The church tower was struck by lightning, doing some damage, which was promptly met by the insurance company.

**Taunton, First.**—Rev. H. A. Cleveland, D. D., pastor of this church about twenty-five years ago, has been spending a few weeks here, since the death of his wife, with a daughter. On the Sunday after these notes are written, and before they are printed, he is to preach at the morning service. This is his fiftieth year in the ministry, and he is devoting it to rest, intending to spend the winter in San Francisco with his son.

**Acushnet.**—The dedicatory services of the new church are announced. On Wednesday evening, Nov. 29, Rev. J. W. Annis will conduct vesper services, and Bishop Goodsell will preach. Thursday will be a Thanksgiving Home evening, with former pastors and other ministers taking part. On Friday Rev. E. M. Taylor, D. D., will preach in the afternoon, followed by a reception and supper. Rev. Chas. L. Goodell, D. D., will preach in the evening, and the declaration of dedication will be pronounced by Rev. W. I. Ward, who will preach on Sunday. Revival services conducted by the pastor, Rev. Ralph S. Cushman, will begin on Monday evening.

**Vineyard Haven.**—Revival services have been in progress for some time, neighboring pastors assisting.

**Marston's Mills,** on the Osterville charge, enjoyed five days of help from the presiding elder. Recently 4 have been received on probation and as many more may be received soon. A praying band has been organized, and it is expected that the good work is only begun on this three-appointment charge.

**Cotuit.**—Three conversions are already reported from the revival meetings in progress here.

**Wareham.**—Rev. D. C. Thatcher reports "Two conversions and more to follow. The two are right; the more to follow, faith." The parsonage is being supplied with water from a newly made well. The missionary offering, already received, exceeds the apportionment.

**Marshfield.**—Pastor Duckwall has been as-

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sisted in evangelistic effort by the presiding elder and Rev. E. J. Ayres. Some have been born again.

**Sagamore.**—The services of Rev. Arthur Wadsworth at Bournedale on this charge have resulted in the surrender of several young people to Jesus.

**Chilmark.**—Revival meetings here are resulting in several accessions to the church.

**Missionary Appropriations.**—It is cause for rejoicing that the Missionary Society is willing and able to increase, by about \$200, the appropriations to the Portuguese work of this district, and to allow \$550 for the Italian work in Fall River, for the coming year.

**Ministerial Association.**—The winter session is to be held in the new church in Acushnet. Papers are expected from Rev. Messrs. Delamater, Scrivener, Miller, Cook, Le Baron and Muirhead, and sermons from Revs. L. B. Codding and W. A. Luce.

**Taunton, Evangelism.**—Last spring the city united in seven weeks of special services. Rev. Paul Rader was the preacher for most of the time. It was expected to have him for a week this fall for services in a public hall especially for non-churchgoing people, but his sad illness prevented. It then seemed best to secure Rev. W. J. Dawson, D. D., of London, for three evenings he chanced to have vacant, Nov. 15, 16 and 17. The meetings were held in the Winslow Congregational Church, the largest church auditorium in the city. The three evening and one afternoon services drew large congregations. Dr. Dawson is a master of English for public utterance. Not fiery or particularly vigorous, he is thoughtful, finished, emphatic. He greatly honors Christ; makes sacrifice appear reasonable, and emphasizes the necessity of complete surrender. His last sermon, on "Wilt thou also go away?" must have made a deep impression. He would beautifully, strongly, convincingly present Christ, and then with searching forcefulness press the question: "If you turn away from this Jesus, where will you go? To whom?" No seekers responded to his invitations. It is not known that there was an unconverted person present; one cannot understand how or why any such should not embrace Christ under such an earnest appeal. Christianity and evangelistic effort are more highly accredited in this city by these harmonious union efforts. Each church is to follow up the good beginning. C. H. S.

## VERMONT CONFERENCE

**W. H. M. S.**—The 21st annual meeting of Vermont Conference W. H. M. S. convened at Bradford, Nov. 9 and 10. Kindly words of greeting were given by Mrs. W. E. S. Celley, and a pleasant message was sent in by the pastor, Rev. J. O. Sherburn (who is confined to his bed by [an] accident), to which the president responded in fitting words. Good music was

## After all — his wife had the right answer



A CERTAIN MAN had saved up \$—. And he was figuring how to make the most out of it.

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And as they talked it over the idea grew on him.

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rendered by a quartet choir, and other helpers deserve mention. Miss Alice Farnham, delegate to the National meeting, gave an interesting and instructive summary of the proceedings at Indianapolis. Mrs. H. N. Turner, of St. Johnsbury, gave an address on "Woman at the Threshold of the Twentieth Century." Friday morning was devoted to business. Many interesting reports from the different departments were given. These statistics were given by the corresponding secretary: 89 auxiliaries and 4 young people's societies report 901 members, and 18 children's societies, 845 members. Five new auxiliaries were organized during the year. The treasurer stated the receipts for the year were \$1,531.78. Two gifts have come to the Society this year—\$500 from Amy Aspinwall Bond, child of a former member of Vermont Conference, the interest of which is to be disbursed in the Conference work, and a legacy of \$100 from the late Rev. Abner Howard. Pledges for the coming year amount to \$1,420 (\$100 to be raised for the Italian mission in Barre, Vt.). Rev. R. F. Lowe, of Barre, made a plea for the Italian Mission in that place. Rev. Dr. Bishop, of Montpelier, spoke in behalf of the endowment of the Conference Seminary. Words of love and sympathy were sent to some workers in trial and bereavement.

Every paper announced on the program was at hand, and all were interesting. Miss Bertha Fowler, of Philadelphia, gave one of the most interesting and instructive addresses to which we have ever listened. Prospect for another year are bright, with the following list of officers to direct the work: Honorary president, Mrs. A. H. Webb, Brattleboro, Vt.; president, Mrs. W. E. S. Celley, Bradford; corresponding secretary, Mrs. V. A. Irish, Enosburg Falls; recording secretary, Mrs. J. O. Sherburn, Bradford; treasurer, Miss Alice B. Farnham, Copperfield. Department secretaries—supplies, Mrs. Eliza A. Barrett, Bradford; mite-boxes, Mrs. Mary Atkins, Cabot; young people's work, Mrs. X. M. Fowler, Randolph; literature, Mrs. E. Carson Mason, Bellows Falls; systematic beneficence, Mrs. Newton, St. Albans; Training School, Miss Edith Smith, Barre; temperance, Mrs. H. N. Turner, St. Johnsbury. District officers—Montpelier: President, Mrs. X. M. Fowler, Randolph; secretary, Miss Mabel Silver, Brownsville; mite boxes, Mrs. Henry Downer. St. Albans: President, Mrs. Linnie Andrus, Enosburg Falls; secretary, Mrs. A. A. Aseltine, Enosburg Falls; mite-boxes, Mrs. B. H. Gilbert, East Franklin. St. Johnsbury: President, Mrs. E. J. Colby, Plainfield; secretary, Mrs. T. J.

Cochran, Groton; mite-boxes, Mrs. Eva Hoyt, Cabot.

MRS. J. O. SHERBURN, Sec.

### Montpelier District

**Preachers' Meeting.**—The meeting was held at Bellows Falls, Nov. 13 and 14. It was opened Monday evening by Presiding Elder Newton. E. O. Thayer, of Springfield, had for a subject, "Round Table on Missions." Tuesday morning, after the devotional service and the business meeting, E. C. Charlton, of Putney, spoke upon, "Why do We Not have More Local Preachers?" This was well discussed. The presiding elder then spoke on "The Problem of the Smaller Fields." J. O. Sherburn, of Bradford, was unable to be present, but sent his paper which dealt with the subject, "The Relation of the Church to her Educational Institutions." In the afternoon Dr. Bishop spoke encouraging words concerning Montpelier Seminary. Other topics discussed were: "The Problem of the Sunday Evening Service," by A. H. Webb, of Brattleboro; "The Optimism of St. Paul," by E. A. Legg, of Brownsville; "The Epistle to the Ephesians as an Aid to Spiritual Life," by Fred Daniels, of Barnard; "Quiet Talks on Power," by W. E. Allen, of Ludlow. Judicious selections were taken from this book. The last on the program for the afternoon was, "The Titles of Recent Pulpit Themes." All the preachers took part in this. In the evening

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R. C. T. McKenzie, of Proctorsville, gave an address on "The Christian and his Book."  
F. A. WOODWORTH, Sec. pro. tem.

## NEW ENGLAND CONFERENCE

**Boston Preachers' Meeting.**—The meeting was replete with good things last Monday, a number of visitors being present and representing their work, among them Rev. John W. Butler, D. D., of Mexico, Rev. J. L. McLaughlin, of the Philippines, and Mr. Judson E. Hill, of the Normal and Industrial College for colored youths in the South. The feature of the day was the address by President W. H. P. Faunce of Brown University, who gave a keen, discriminating and common-sense paper on "The Relation of the Church to the College." Next Monday Rev. J. L. McLaughlin, of Manila, will speak on the Philippines.

### Boston District

**Roslindale, Bethany Church.**—The pastor, Rev. I. H. Packard, has just closed a course of superbly illustrated lectures, which included: "Venice, the City in the Sea," "Athens and its Glory," "Egypt, the Land of the Pharaohs," "Florence and the Illustrious Florentines," "The Beautiful Rhine." In this course Mr. Packard well maintained the enviable reputation he has won as a lecturer. During the series one lecture, entitled "Down in Dixie," finely illustrated, was given by Rev. George W. Bicknell, D. D., of Cambridge. Hot water heating has been introduced into the parsonage—a Walker & Pratt heater—toward which the Ladies' Aid Society gave \$100. The fair recently held by this society netted \$250. The W. F. M. S. auxiliary, though small numerically, is big in faith and works, as is attested by the fact that this fall it paid into the general treasury \$103, a considerable part of this amount being the generous response of the church to Miss Danforth's address in April.

**Dorchester, First Church.**—Miss Ella Hallett, for eighteen years a shut-in, received a happy release on Sunday evening, Nov. 12. Her funeral was very largely attended, and an unusual quantity of very beautiful floral offerings were contributed by friends.

### Lynn District

**Newburyport, People's Church.**—Miss Edith M. Waterman, of Malden, a deaconess evangelist, has been assisting the pastor, Rev. W. J. Kelley, by conducting a series of evangelistic services. During the meetings 40 persons professed conversion, and at the very last one of the series four young men and one young woman were at the altar as seekers. On the first Sunday of November, 2 were received into full membership, and 11 adults (six of whom were heads of families) were received on probation. This is but the firstfruits of this glorious work. Miss Waterman is a graduate of the Chicago Deaconess Training School, and later of Cornell College. Her earnest and powerful sermons drew large and constantly increasing congregations. She is a wise and successful evangelist. This ingathering follows a great revival in the temporal affairs of the church. The financial conditions for years have been most unsatisfactory. Pastor Kelley, in sermons and addresses, has been advocating proportionate and systematic giving, claiming that the tithe is the lowest standard of Christian beneficence. The people responded to his appeal. The amount pledged to current expenses is larger than at any time in the history of the church, and practically provides for all running expenses. Extensive improvements have been made in the church property. Great credit for this is due the Ladies' Aid Society,

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which is a strong, helpful, and growing organization is this church.

**Lynn, St. Paul's.**—The great union revival meeting under Evangelists Potter and Miller, of Chicago, closed Sunday with a service which was a fitting climax of those that preceded it. A crowded house, thrilling singing by Mr. Miller, a searching and powerful sermon by Mr. Potter, altar and seats across the front of the church filled with seekers, tears of penitence, prayers of faith, and shouts of joy and victory—this is only an outline of a truly wonderful meeting. Pastors Tilton, Lane and Otto, of the Methodist Churches, and Marsh of the Free Baptist, with the Christian workers, have co-operated with the evangelists in this work, which has been so signally blessed of God. Messrs. Potter and Miller have endeared themselves to a multitude of people in Lynn, and their work commends itself to every one as able, wise, and carried on in the spirit and power of Jesus Christ. Nearly 300 have been at the altar for prayer. The evangelists left for Chicago on Monday. Mr. Miller begins a series of meetings in Nebraska next Sunday. Mr. Potter will return to New England in January, with Mr. Towner as singer. G. F. D.

**Readville.**—Services attending the reorganization of the Union Evangelical Society, worshiping in a small chapel on Readville Street, Hyde Park, were held Sunday forenoon, Nov. 5, but a few rods from where the first Methodist meetings were held in Low Plain, Dedham (Readville), early in the last century. Rev. Enoch Mudge and Timothy Merritt came from Bromfield Street, and Luman Boyden and others from the Dorchester Methodist Church, and held meetings in a schoolhouse and in private houses in 1825 and on, till a Methodist class was organized. This class removed to East Dedham, Boyden Square (then called Mill Village), where the church was built in 1843. In 1844 the Dedham Manufacturing Company was incorporated, and erected a fifth dam on Mother Brook, at the village known as Readville, on which a cotton mill was built. At the services on Sunday a Methodist ritual was used by Rev. E. W. Virgin, which was formerly the property of Bishop Hurst, and was bought at the auction sale of the Bishop's library not long ago in New York city. On the fly-leaf is written the following: "Presented to the Rev. John Fletcher Hurst on the day of his ordination as a Bishop in the Methodist Episcopal Church [this ritual being used in the service] by his affectionate colleagues." Then follow the names of the other Bishops with the date, Cincinnati, Ohio, May 19, 1883. On the following page follows a manuscript letter securely fastened, showing that Bishop Hurst used the book at the funeral services in Washington, D. C., of Judge Gresham, at one time a talked-of candidate for the Republican nomination of President.

**W. F. M. S.**—The gray November sky chilled the atmosphere, but not the ardor, of the workers met at the Dorchester First Church for the Boston District annual meeting. A spirit of faith characterized the three services of prayer led by Mrs. E. A. Blake, Dr. A. D. Bryant, and Rev. W. H. Powell. General increase in nearly all lines of work was conspicuous in the auxiliary reports. "Echoes from the Branch Annual Meeting," recalled the choicest impressions of that occasion, and many delegates contributed to this part of the program. Miss Clara Cushman's report for the Standard Bearers gave a touch of pathos as well as humor, while Mrs. G. F. Durgin's appeal for King's Herald showed the necessity of work for boys and girls in every auxiliary. "Inspired and inspiring" may well describe the presence and words of Dr. Martha Sheldon, as she set before us the binding traditions and degrading customs of our brothers and sisters on the borders of Tibet. "Woman without the touch of Christ is an unbalanced thing, whether in heathendom or Christendom." Officers for the ensuing year as follows: President, Dr. Anna Dorr Bryant; vice president, Mrs. C. Hildreth; secretary, Miss Carrie B. Steele; treasurer, Mrs. Adam Birney; secretary of literature, Miss Isabelle Twombly. CARRIE B. STEELE, Rec. Sec.

**W. F. M. S.**—The annual meeting of Lynn and Malden Districts was held at Melrose, Nov. 24, Mrs. Stackpole, president of Malden District, presiding. The devotional exercises were

led by Mrs. J. M. Leonard. The records of the last meeting were read by the secretary of Lynn District. The reports of the treasurers showed a small balance in each treasury. Mrs. Lincoln, corresponding secretary, called the roll of Lynn District, and Mrs. Shute of the Malden District. Both districts showed commendable increase in numbers, subscribers and moneys raised. Miss Williams sang "He Leadeth Me." Miss Hawley reported children's work. Miss Clara Cushman gave a fine account of the new school at Pekin, which is to be given the children's thank-offering this year. Noon-tide prayers were offered by Miss Cushman, Mrs. Thorndike, and Mrs. Stackpole. "Our Literature" was ably reviewed by Mrs. Mary Warren Ayars. Adjourned for lunch, after which each district held an election of officers, resulting as follows: Lynn District—President, Mrs. G. W. Mansfield; vice president, Mrs. C. W. Blackett; treasurer, Mrs. A. J. Fellows; recording secretary, L. L. Bacheller; superintendent children's work, Mrs. Wood. Malden District—President, Mrs. C. H. Stackpole; vice-president, Mrs. A. H. Nazarian; treasurer, Mrs. Hoyt; recording secretary, Miss C. A. Richardson; superintendent children's work, Miss Hawley.

The afternoon session was opened by devotional exercises led by Mrs. Nazarian. Mrs. Harriet Sanborn sang a solo, "The Lord is my Shepherd." The report of the General Executive by Miss Juliette Smith gave a very clear idea of the magnitude of the work. Dr. Martha Sheldon then gave an address of great interest. A vote of thanks was given all who had served, and the meeting adjourned with the benediction.

L. L. BACHELLER, Rec. Sec.

### Springfield District

**Milwaukee.**—Rev. W. C. Townsend has resumed his work earlier than he anticipated. He preached Sunday morning, Nov. 12, and was able to attend the Preachers' Meeting the following morning. He hopes to be able to attend to his entire work very soon. During his absence at Clifton Springs Rev. Hugh Reid has acceptably supplied the pulpit and attended to the needs of the parish. The church and parsonage have been repainted on the outside and the chapel inside, and other repairs have been made. Money has been provided for these extras. The annual chicken-pie supper netted \$70.

**Holyoke, Appleton St.**—Victory at last! Through the most discouraging difficulties Rev. Dr. Kennedy has persistently pushed his way, and the entire indebtedness is pledged. Money is now due, and already quite a large sum has been paid in. This is a great and remarkable victory. Many of us are singing the doxology in our hearts. Another important church is free of debt.

**Florence.**—A hopeful pastor is a joy to himself and a blessing to his church. Rev. James Sutherland does not know how to get discouraged. Florence is gaining largely through the tireless and buoyant hard work of her pastor. The Sunday evening service has nearly doubled since last spring. The Sunday-school is advancing from month to month. Recently 14 have been received into full membership and 11 on probation.

**Feeding Hills.**—Another splendid new church for Springfield District, which comes to us as a clear gift. Mr. E. R. Lay, of Westfield, who has two pets in this world—the Grand Army of the Republic and the Methodist Episcopal Church—has purchased a lot of land in the rear of the present church to which the latter is to be moved and made over into a parish house. On the front lot Mr. Lay is to erect a commodious building to cost a little less than \$10,000. This is to be given to the New England Conference as the "Lay Memorial." Mr. Lay is the president of the board of trustees at Westfield. His father lived at Feeding Hills, and the enterprising son owns extensive acres of rich farming



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lands in this suburb of Springfield. He is one of the most liberal of Springfield District Methodists.

**Mundale.**—People to the number of 470 took supper at the little church last week. The occasion was the annual chicken-pie supper. Problem: How is it possible for a church of forty-five members to get up a supper for such a crowd? It is done year after year. The people have a mind to do it, and it is done.

**Westfield.**—The Y. M. C. A. Convention has done the town great good. Fred Smith, the renowned worker among men, gathered together a congregation of nearly one thousand men Sunday afternoon, Nov. 19, and conducted a powerful service. Sixty-two rose for prayers, forty-eight of whom belong to Westfield, and twelve of these make the Methodist Episcopal the church of their choice. Mr. Smith—a Presbyterian—has the old-time ways of the Methodists. He wins every time. C. E. DAVIS.

**W. F. M. S.**—The Springfield District Association convened in Grace Church, Springfield, Thursday, Nov. 9, for an all-day session. Full annual reports of the auxiliaries were given. The entire board of old officers of this association were re-elected for another year. The meeting was greatly favored with singing throughout the day. Voted a committee to make arrangements for and send a missionary Christmas box for the year 1906 from the Springfield District. The pastor of the church, Rev. Dr. G. M. Smiley, and his wife were very gracious to the visiting delegates, and a bountiful luncheon was served by the Grace Church society.

MRS. W. FAYETTE WHARFIELD, Rec. Sec.

## NEW HAMPSHIRE CONFERENCE

### Dever District

**Haverhill, First Church.**—Rev. Geo. W. Farmer is in charge. The work here is one of no slight difficulty. Pastor and people still struggle for mastery, and with some encouragement. The morning congregations are now growing, new attendants in evidence, morning and evening, every Sunday. The prayer and class meetings have vigor and blessing; the Sunday-school also. The church edifice has long needed painting, and arrangements are now being made for that work. At an Epworth League social 175 plates were laid. The missionary activities are forceful. A study class does much for the better equipment of many. A group of thoughtful young women maintain a mission study class year after year. There is also a group of young business men who are winning place and value in the city, and who abide steadfast in their love for the church. Spiritual and evangelistic vigor has had no little manifestation in the years of First Church history. These hallowed associations lead the present membership to strong desire and purpose to master present difficulties and continue the work in hope of a yet nobler future. Still, the present problems are severe. The two churches of earlier days are now four. Grace Church is on the same street, only a few rods distant. If a way to harmonious union of these two bands of Methodists—First and Grace—could be seen by both, and grace be assured to walk in such open way, it might be of common advantage to Methodism and the city of Haverhill.

**Sanbornville and Brookfield.**—Sunday, Nov. 5, at the lakeside in Sanbornville, 4 were baptized in the early morning. At the church, after the sermon by Presiding Elder Sanderson, 8 more were baptized at the altar. The Holy communion—a blessed, delightful service—followed. At Brookfield in the afternoon 2 others received baptism. The Sunday-school Rally Day exercises came in the evening of this high day at Sanbornville, Supt. W. M. Sanborn, director. Dr. Sanderson speaks of this as the "model Sunday-school of the district." A notable feature is the large class of

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young men, who give the school enthusiastic support. Rev. R. H. Huse is the pastor.

These churches at the north of the district have already accomplished much in the effort for evangelism. Some 60 are proof that it is not vain to try. Unity in council and labor has prevailed. Prayer has had large place. The laity are urged to pray and given time for testimony, and the healthful work broadens and promises much for the future. O. U.

### Concord District.

**Whitefield.**—A recent number of the Whitefield Times speaks in most approving terms of an address recently delivered in that town by Rev. W. J. Atkinson, our pastor there, in connection with a union temperance meeting. Mr. Atkinson did not mince matters in the least, but spoke fearlessly and sensibly upon this important question.

**Stark.**—Rev. W. M. Shaw writes that a glorious revival is in progress at Crystal. The attendance is large, so much so that on a recent Sunday it was necessary to bring in chairs. Mr. Shaw is doing the work alone for the most part, excepting that now and then he has assistance from some of his brethren. At the time of writing the services had been in progress two weeks, and the interest showed no sign of abating. May the harvest be plentiful! E. C. E. D.

**Tilton.**—A series of Sunday evening discourses, called "Seminary Sermons," has been arranged by the pastor, Rev. J. A. Henry. They are to be given once a month by the leading preachers of the Conference, and are intended to interest the students of the Seminary. Nov. 12 the course was opened by Rev. E. C. E. Dorion, of Plymouth, who spoke on "The Call of the Difficult." In an earnest and interesting manner he contrasted the call to easy things with that to difficult things. Seeking for ease brings failure; grappling with difficulties trains the powers and insures success. Jesus is our example, inspiration and help in attaining true greatness. The students, who filled the body of the auditorium, gave very close attention to Mr. Dorion's address. A male quartet from the Seminary rendered special music. And Miss Bessie Willard, one of the teachers, presided at the organ. The next two speakers will be Rev. A. J. Northrup, of Lawrence, Mass., and Rev. Edgar Blake, of Manchester. J. M. D.

## CHURCH REGISTER

### HERALD CALENDAR

Augusta Dist. Conference at Wilton, Feb. 27-28

### POST OFFICE ADDRESS

Miss Emma G. Randall, 466 Center St., Pasadena, Cal.

### Marriages

**FICKETT—PINKHAM**—At Harrington, Maine, Oct. 19, by Rev. M. S. Preble, Harry W. Fickett and Viola J. Pinkham, both of Millbridge, Me.

**COLE—NASH**—At Harrington, Me., Nov. 9, by Rev. M. S. Preble, Perlie Cole and Mrs. Mary Nash, both of Columbia, Me.

**SMITH—MAHONEY**—In South Framingham, Nov. 25, by Rev. L. William Adams, Henry M. Smith and Mary Mahoney, both of Ashland.

**W. H. M. S.**—A meeting of Boston District Association will be held in Tremont Street Church, Friday, Dec. 8. Sessions at 10 and 2. A good program has been planned, including a report of the General Executive meeting at Indianapolis. Each auxiliary on the district is requested to send delegates and a report. Luncheon at 15 cents.

ELLA W. FARR, Dist. Sec.

**7TH ANNIVERSARY—FALL RIVER, BRAYTON.**—The seventh anniversary of dedication, Dec. 10. Rev. L. G. Horton will address the Sunday-school, and preach at 2.30 p. m. At 6.30 p. m. Rev. J. E. Blake will address the Epworth League. Fellowship and social meeting on the Tuesday evening following. Former members specially invited.

**NEW ENGLAND DEACONESS AID SOCIETY.**—The D. A. S. will meet Tuesday, Dec. 5, at 2 p. m., in the Committee Room, 36 Bromfield Street, Boston. Money and unsold tickets, unless previously sent in, must be brought to the meeting. ADELAIDE B. SLACK, Cor. Sec.

**W. H. M. S.**—The regular meeting of the Executive Board, New England Conference Woman's Home Missionary Society, will be held in the Committee Room, 36 Bromfield Street, Tuesday, Dec. 5, at 10 a. m.

MRS. D. W. REID, Rec. Sec.

**SPECIAL NOTICE.**—A public meeting will be held under the auspices of the Central Committee on the United Study of Missions in the First Baptist Church, Commonwealth Ave. and Clarendon St., Thursday, Dec. 7, at 8 p. m. Address by Miss Henriette Kuypers, daughter of Premier Kuypers of Holland, and President of the Woman's Missionary Societies of that country. All members of Women's Missionary Societies are cordially invited to attend.

It is a pleasure to comment upon the conservative methods employed by the G. & C. Merriam Co. in the publication of the Webster's International Dictionary. It is this conservatism backed by the scholarship of the editor in chief, William T. Harris, Ph. D., LL. D., and hundreds of others of the greatest educators, which has made the International a standard.

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## OBITUARIES

Death, what art thou?  
The cold, stern ending of a life-long sorrow?  
The harsh awaking to a darker morrow?  
The dimness of the night?  
The shudder of affright?  
The end of warmth and light and peace?  
The cruel foreclosure of life's lease?  
The last sad, gasping breath?  
Is this what men call death?

Death, what art thou?  
The kindly opening of heaven's portal?  
The entrance of man's soul to the immortal?  
The last hard struggle gone?  
The flashing of the dawn?  
The lifted veil, the roseate day?  
The change from winter's clime to May?  
The harbinger of bliss?  
The Father's welcome kiss?

— REV. WILLIAM BRYANT, in *Westminster*.

**Hawley.** — St. Paul's Methodist Episcopal Church, Providence, R. I., met with a sudden and severe loss on the morning of Sept. 22, 1905, when William G. Hawley was called to be with God. On the evening previous he attended, as usual, the prayer service at the church, where he spoke most hopefully and helpfully with special reference to the revival services which were soon to be held and in which he planned to take an active part. These hopes were not realized, however, for the next morning, soon after beginning his regular work, Mr. Hawley was taken ill, and in less than an hour was dead.

Mr. Hawley was born at Nutts Corners, Quebec, May 31, 1858. Early in life he became a Christian, and united with the Methodist Church at Clarenceville, at which he continued a devout worshiper during his stay in Canada. In 1882 he married Miss Persis S. Underwood, of St. Johnsbury, Vt., where he resided a few years until he removed to Providence, R. I.

During his stay in this city Mr. Hawley was at various times been connected with Trinity, Broadway, and St. Paul's Churches. In every place he has proven himself an earnest, loyal, and faithful worker. At the time of his passing he was the treasurer of the board of trustees of the church and the efficient teacher of the men's Bible class. From all who knew him — business associates, fellow-workers in the church, and companions of his home — come words of appreciation for his honesty, his devotion to the right, and his genial, kindly disposition. Many a hungry person will miss his visits with supplies this winter.

He leaves a wife and daughter — one other daughter having preceded him to the heavenly home — to live in the memories of his kindness and the hope of reunion.

The funeral services, in keeping with his wish, were simple. They were conducted at the home by his pastor, surrounded by friends that crowded the house. The interment was at St. Johnsbury, Vt., under the direction of the resident pastor of that city.

ALBERT E. LEGG.

**Dunham.** — Rev. Lewis E. Dunham, a member of the New England Southern Conference, died at his home, 34 Armington Ave., Providence, R. I., after a brief illness, Oct. 6, 1905, in his 80th year.

Mr. Dunham was born in Marlboro, Conn., in 1825. He was educated at Wilbraham Academy and at Boston Theological School, graduating from the latter in 1853. He joined the Conference in 1854, and received his first appointment at Truro. On March 22, 1855, he married Miss Lucy Mayhew, of Chilmark, Mass., who was his faithful companion and helpmate till her death, Oct. 14, 1901.

In 1872, on account of delicate health, he took a supernumerary relation, making his home in Providence, and allying himself with the Broadway Church. Mr. Dunham did not by any means lose his interest in the progress of the kingdom of God, though out of the active min-

istry of the church. During the thirty-three years of his "retirement" he managed to preach frequently, besides attending to his secular duties. Many a pastor, many a church, many a mission, owes a debt of gratitude, which they would gladly confess, to Mr. Dunham for his readiness and efficiency in preaching the Gospel.

Mr. Dunham was ever a blessing to the pastor who chanced to be appointed to Broadway Church. He was a helper, and not a critic. He never lost his interest in the progress of the world, and was especially interested in the temperance reform. His soul was tranquil, his heart hopeful, his hands busy. Hence it was that, though delicate in health, he reached the advanced age of eighty years with undimmed powers and ability to continue his daily tasks till within a week of his death.

He is survived by one daughter, Miss Julia E. Dunham. The funeral services were held at the house, being attended by Rev. J. F. Cooper and Rev. K. W. Coleman, former pastors; Rev. E. C. Bass, D. D., former presiding elder; and Rev. E. F. Studley, present pastor. The mortal remains were laid beside those of his wife at West Tisbury. The spirit has returned to God who gave it, and our dear Brother Dunham, who a few Sundays ago sat in the Bible class and speculated with us as to the hereafter, now dwells with the saints in light, and could tell us so much!

E. F. S.

**Grannell.** — Albert H. Grannell was born in Cocagne, New Brunswick, July 11, 1843, and died in Chebeague Island, Maine, Oct. 22, 1905. He was the youngest son of Delaney and Sarah (Weiden) Grannell.

His parents were good Methodist people, his father being for years a class-leader, but dying when Albert was but eleven years old. The mother moved with her family to Maine. Mr. Grannell was married, July 17, 1865, to Sophronia H. Johnson, who was a resident of Chebeague Island, and here Mr. Grannell settled. Of this union six daughters were born, five of whom have lived to grow up. He leaves, also, four sisters — Mrs. Margaret D. Sawyer, of Yarmouth, Me.; Mrs. Josie S. Brooks, of Pawtucket, R. I.; Mrs. Emma P. Ridley, of Monticello, Minn.; and Mrs. Fannie M. Chase, of Portland, Me.

Mr. Grannell early yielded his heart to God, joining the Methodist Church of this island, April 24, 1870, and for thirty-five years has lived a consistent Christian life, adorning the doctrines of the Christian religion. For many years he has been an official member, serving the church as steward, treasurer, Sunday-school superintendent, and trustee. He loved the church of his choice, and was loved by the members of that church in return. Indeed, the whole community loved and respected him. No man was better known upon the island by young and old. He took a strong interest in the welfare of all, inquiring after the sick, and sometimes getting off his grocery cart to pray with them. He was a very kind husband and father, and ever rejoiced to have his children and grandchildren about him; and for this very reason their loss is terribly felt by his dear ones. But he was ready for the summons, which came suddenly.

The funeral services were held at the church, which was packed to the doors and gallery, conducted by his pastor, Rev. W. B. Eldridge. The floral offerings were very beautiful, and represented the church, his associates in business, and his immediate family and friends.

The interment was in the family lot close by the church. Great sympathy is felt by all for the bereaved family.

W. B. ELDRIDGE.

**Bailey.** — Susan Jane Bailey died at the home of her oldest son, Dr. A. C. Bailey, in Randolph, Vt., June 30, 1905, at the age of 79. She was born in Rochester, Vt., Feb. 9, 1826.

At the age of fourteen, her mother having died, she became the mistress of the home until her father's second marriage in 1843. At the age of twenty-two she was united in marriage with Clark Bailey, and for forty years shared with her companion the cares and responsibilities of life. She was the mother of four children — three sons and one daughter. The daughter, Hattie, died at six years of age, and the youngest son, James Judson, at thirty-five. The other sons, Dr. A. C. Bailey, Randolph, Vt., and H. Hudson Bailey, South Pasadena, Cal., are still living. Mrs. Bailey spent the most of her married life in Rochester, Vt. In 1888 she and her husband

came to Randolph, Vt., with their son, H. H. Bailey, with whom they made their home. After the death of her husband, which occurred a few weeks after they came to Randolph, she continued to live with her son until he and his family removed to California in October, 1904, when she went to the home of her eldest son, where she was tenderly and faithfully cared for until her death.

Mrs. Bailey fought the battles of life bravely and well, and with rare fidelity to her convictions of right and wrong. For sixty-five years she was a loyal and devoted member of the Methodist Episcopal Church. Her entire religious life was uniform, consistent, active, and useful.

Besides the two sons mentioned, Mrs. Bailey is survived by two brothers — Rev. Dr. A. L. Cooper, Randolph, Vt., and E. S. Cooper, Saginaw, Mich.

Funeral services were held, July 2, at the home of the son where she died, and, in the absence of the pastor (the writer), a former pastor and friend of the family, Rev. G. O. Howe, officiated. Her remains rest in Fairview Cemetery, Randolph, Vt.

X. M. FOWLER.

**Robinson.** — Mrs. Margaret Robinson was born in Ireland, in the year 1851, and entered into the life eternal, Oct. 26, 1905.

When a girl of some thirteen summers she came to this country, with some relatives, making Boston her home. In the year 1872 she was happily converted, and united with the Winthrop St. Church in Roxbury, where she remained a devoted and useful member until her translation to the church triumphant. She at once identified herself with the various activities of her church, and soon became a very efficient worker in many of the church's departments of labor. She was ever ready to do her part in making any undertaking a success. She was a skillful worker in anything to which she put her hand; no work was too hard, no place too exacting, no sacrifice of time or strength too great for her. Others might think the demands of a certain situation too great, but this sister was willing to put all her time and energy into it, and was sure of success. She always recognized the call of duty, and was eager to respond to the limit of her strength. As a member of the Wesleyan Benevolent Society and the missionary societies of the church, she was always helpful. In reporting the names of the sick or the stranger, the minister came to look upon her as one of his most valued assistants.

Mrs. Robinson was a woman of an unselfish nature. She was always ready and eager to do for others. None ever appealed to her in vain. She had the large hearted generosity characteristic of her race. Having this generous impulse, it was easy and natural for her to find many ways in which she could be helpful to others. Many there are who will miss her kindly interest and sympathy. Being of a sympathetic disposition, she naturally made many fast friends, not only in her own church, but, also, in the community at large. She was particularly well adapted to work with young people, who were always glad to count her in their number. She filled well and faithfully her place

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in life, and has doubtless received the "Well done" of her Master.

The funeral services were held at her residence, 119 Walnut Ave., Sunday afternoon, Oct. 29, by the writer. She leaves a husband and a son, with a wide circle of friends, to mourn her early departure.

H. W. EWING.

Ellis. — Mrs. Abby Foster (Hodgdon) Ellis was born in Greenfield, Maine, Dec. 28, 1832, and died in Sidney, Me., April 28, 1905.

She was the daughter of Rufus and Deborah Farrington Hodgdon. Her mother was a sister of Rev. James Farrington, who for many years was a member of the Maine Conference. Her early life was spent mostly in Old Town. In 1856 she was converted at Northport Camp-meeting, and the same year married Mr. Laforest Ellis. For forty-nine years they lived together in perfect oneness of affection and purpose and life. Immediately after their marriage they came to Sidney, his old home, where she spent the rest of her life and where he still lives. They cared most tenderly for his father and mother, the latter living to be 100 years and 3 months old.

Mrs. Ellis was a steady light, shining out clearly the Christian graces under all testings and opportunities that came to her. She loved to worship in God's house and with His people. Her pastor had no more attentive listener or more faithful supporter. Her home was the preachers' home, and she with her husband vied with each other in giving the most cordial welcome. For many years Mr. Ellis has been class-leader, and their house has always been open for the class meeting. In her departure the loss to her church is great.

Her end was sudden. She was sick only three hours, but she was ready. The outlook to her was bright. To the last, her care and prayer were for her loved ones left behind. Her funeral was attended by a large circle of friends, and all were sincere mourners.

Beside her husband, who is in poor health, she leaves four children: Mrs. Abby O. Tilson, of Sidney; Mr. Charles L. Ellis, of Somerville, Mass.; Mrs. Edith J. Whitcome, of Waterville; and Miss Amanda N., who is keeping her father's home and devoting herself to his interests and comfort.

J. B. L.

Sanford. — Orinda (Robinson) Sanford was born in Palmyra, Maine, 86 years ago last May, of good Methodist parentage, her father and mother being active workers in the pioneer days of Methodism in that region. She died in Waltham, Mass., Nov. 11, 1905.

When about twenty years old she was blessedly converted, and became an efficient and active worker in the church of father and mother. Later she married Capt. Peleg Sanford, and both were active workers in the Methodist Episcopal Church in Newport, Maine, for many years.

Mother Sanford has been a widow for thirty-five years, and for several years has been nearly helpless, physically, but cheerful through it all. She has been kindly cared for by her daughter, Dora Sanford, living in Waltham. For twenty-one years she has been a member of the First Methodist Church, greatly comforted and upborne through the years by a serene and steadfast faith. The end was peace. She leaves one daughter and an aged brother and sister to mourn their loss.

LEVI W. STAPLES.

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#### A Memory

REV. ROBERT C. WUESTENBERG, D. D.

IT may not be generally known that Mr. Rindge by birth and training was a New England Unitarian. His conversion and reception into the Methodist Episcopal Church took place in California, whither he had gone in search of health. It was the privilege of the writer to be his pastor for two years at Santa Monica, which church Mr. Rindge built and presented to the society there.

We have heard much of late about the philanthropic side of Mr. Rindge's character and very little, if any, of his personal Christian experience. This is the most beautiful side of his life. Perhaps the reason for this silence is that the two men who best knew Mr. Rindge's soul preceded him to the world above. These men were Rev. R. S. Cantine, pastor of First Methodist Episcopal Church, Los Angeles, at the time of the conversion of Mr. Rindge, and Rev. William Stevenson, the pastor of the church at Santa Monica.

I never knew a person who loved the very name of Jesus more than did this converted Unitarian. He was a very helpful critic to his pastor. At the close of each preaching service this man would take the preacher by the hand, and utter some word of appreciation or reproof. If appreciation, it was not flattery; and if reproof, it was always in love.

In my early ministry I met a layman who was evidently drifting away from evangelical truth into Unitarianism. He was finely educated and a delightful companion. We became fast friends, and used to talk together a great deal. Little by little he was making inroads into my faith. One day we were discussing the needs of society. I suggested as a panacea the teachings of Christ. He said: "Oh, you Methodists are always harping on the Christ. You make so much of the very name of Christ. You would be much more apt to reach the needs of humanity if you would stop talking so much about Christ, and preach more history, literature, poetry, brotherhood, and living topics of the day." I was piqued. I decided to try the advice of this friend. I set to work at once to prepare a sermon which would rank well as a historical production. The subject was, "The Civilization of Ancient Egypt." I considered it one of my very best efforts. Christ's name had no place in it. Knowing that Mr. Rindge was a ripe scholar and a lover of Egyptology, I expected at the close a strong indorsement from him. He met me

with his usual warmth, and said: "Pastor, that was a fine historical production. I must tell you that I was sorely disappointed. I invited Mr. M. to come with me this morning. We sat together, and I prayed all the time that you were preaching. I prayed that God would send the blessed Christ into the heart of the man beside me, and, pastor, you never mentioned the great Name once during the entire sermon. I said to Mr. M.: 'How did you like the sermon?' He said he liked it very much, because he was going to take a degree in Masonry, and the information helped him. O pastor, you have missed a golden opportunity this morning! Never fail to put Jesus Christ into every one of your sermons." This lesson sank deep into my mind and heart. I think I have never failed to carry out his good advice.

I was sitting one day in the study of First Church, Los Angeles, visiting with the pastor, Dr. Cantine. We were talking about Mr. Rindge. "Did you ever hear about his conversion?" said the Doctor. I said that I had not; and then he told me this interesting history:

"I shall never forget the day I preached a sermon on the 'Character of Christ.' A large man in the congregation got up, and said: 'Glory to God! I have found Him of whom Moses and the prophets spake.' At the close of the service a Mr. F. H. Rindge and his wife came forward and joined the church on probation. I had never heard of him, and gave his reception no more thought than to look after him as I do all the probationers. About a month after this he came into my study, and said: 'Dr. Cantine, I am going to leave Los Angeles for a time, and I want to leave a little token with you as a personal appreciation of what you have been to me.' He then handed me a check. I took it in a cold-hearted kind of a way, for such things are always embarrassing to me. He took me by the hand, and said, 'Farewell!' After he had gone I looked at the check, and thought it was for five dollars. I took it that day to the bank, and asked to have it cashed. The cashier took a handful of bills, and counted out five hundred dollars. I had read the check wrong, looking only at the figure five. I asked the cashier who this man Rindge was. He told me that he was a multimillionaire. I tried to look him up, but he had gone East. I did not see him again for about nine or ten months. One Sunday he and Mrs. Rindge came into the church, and were received into full connection. 'The rest of his life you know.'"

In the year 1897 I was sent by Bishop Newman to the pastorate of the church at Santa Monica. While there I learned

something of the private life of this great man. The following incident is a good illustration of his life: During the panic of '92 and '93, the old and trusted foreman of his woolen mills in the East wrote him that the time had come when the mills must be closed and the men laid off. Woolen goods were entering this country free of duty, and that made it impossible for American labor to compete, not being able to work for so small wages. Mr. Rindge had the storerooms all filled with the new goods, so that when the tariff was again placed on foreign goods he could sell at a profit. But the storerooms being full, the foreman again advised the closing down. Mr. Rindge wrote to the foreman to keep the full force going, because these men had helped him to make a fortune during the prosperous times, and now they would suffer if thrown out of work, while he (Mr. Rindge) could better afford to lose than the workmen. The mill was kept going all through the panic. This deed illustrates the mainspring of his life—he was always considerate of others.

In attending the church on the Sabbath he would always walk, leaving his carriage in the stable. He told me that it might offend some Christian who had not money enough to keep a carriage. He was always at church when in town. I appointed him class leader; and what a class-leader he was! His testimony was short, but bristled with love and hope. He knew what he believed, and in whom he put his trust.

His home life was beautiful. His family all had confidence in the religion he loved. His household servants had the highest respect for him. George Horio, his Japanese valet, almost worshiped him. It was through the influence of Mr. Rindge that George was converted, and now this Japanese is a preacher of Christ in his native land.

I said to Mr. Rindge at one time, I wished all men who had millions were as devoted to Christ and as liberal with their money for the cause of the Master as he was. He said: "Pastor, I am but a steward. All I have belongs to God. I am concerned only as to how I can best distribute it." Not one dollar of his wealth was "tainted." A vast fortune came to him from his father. This he wisely invested as a producer of articles of usefulness. He always tried to make his dollars yield him profit, and at the same time bless those who helped make the profit. His private gifts, of which the world knows little or nothing, must have amounted to hundreds of thousands of dollars. No one appealed to him in vain, if his cause was worthy.

In Santa Monica everybody loved him. Young and old alike were attracted to him, because he was the soul of courtesy. Such a life does not cease when the heart stops beating. Mr. Rindge lives today in a way which will be fruitful for the kingdom of Christ. — *Pittsburg Christian Advocate*.

Another "poverty parade" took place in the streets of London recently. Some five to six thousand unemployed men and a few women marched along the Thames Embankment to Hyde Park, where they listened to speeches, and adopted resolutions condemning charity as a cure for lack of employment, and demanding the summoning of Parliament to initiate works of national utility. Banners bearing such devices as, "Curse your charity, we want work!" and "There is a limit to human endurance," were carried in the procession. The march, however, was quite orderly. Labor is most likely to win its case when it abstains from disorder, and argues rather than threatens.